A GARDEN of Spirituall Flowers.

2 Part.

Yeelding a ſweete ſmelling *ſauour in the Noſthrils of each true-hearted Chriſtian.*

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A GARDEN OF

Spirituall Flowers.

A Thee-folde Alphabet of Rules, *concerning Christian practise.*

A.

1 AWake with God in the Morning, and before all things giue him your first fruites and calues of your lips, 1. in Confession of sinnes: 2. Petition of necessaries for body and soule: 3. Thankefulnesse for mercies receiued, especially your late preseruation, rest, and protection of you and yours.

2 Account it not enough that your selfe serue God, vnlesse you see all in your charge doe the same. Ioshua 24. 15.

3 Arme your selfe against whatsoeuer the day may bring forth, and vpon all occasions thinke on your happy redemption, with much thãkfulnes for so happy coniunction of iustice & mercie. Gene. 1. S. 14. and 18 19.

B.

1 BEware of occasions of sinne, and wisely inure your selfe in subduing the least, that at length the greater may be foyled.

1 Sam. 10. 16. 2 Beleeue all that God speaketh vnto you out of his word, but not all that man telleth you: nor tell to another all that you heare; but onely the truth, and that neither all, nor alwaies.

2 Sam. 2. 1 3 Before you doe take in hand any thing, counsell with Gods word if it be lawful, and then performe it with praier, that it may be as successefull as lawfull.

C.

1 CArefully set your selfe in Gods presence all the day long, that setting him at your right hand you may not fall.

1 Cor. 10. 32. 2 Carry your selfe vnto all as the weake may be wonne, the strong comforted, and the wicked ashamed.

Mat. 15. 18 3 Consider the dignitie of your soule, how beautifull it is to God and his Angels, so long as you keepe it vnspotted; that so you may clense your heart from the first motions of sinnefull thoughts,

thoughts, as Luſt, Anger, Enuie, Pride, Ambition, couetouſnes and the rather, becauſe the leaſt ſinne deſerueth death.

D.

1 DAily, Morning and Euening at leaſt, ſolemnely on your knees make cõfeſſion & requeſts with thankſgiuing: firſt, preparing your heart to ſeeke the Lord. In the morning thinke that that day may be your laſt day: and whẽ you go to bed you know not whether you ſhall riſe, vnleſſe it be to iudgement. It is ſafeſt therefore to vſe prayer, as a key to open the Morning, and as a barre or locke to ſhut in the Euening.

2 Delight to doe all the good you can to Gods children, and to receiue all the good you can from them. Gala. 9. 10.

3 Diſtruſt not Gods prouidence in any matter, although you ſee the means wanting; neither when you haue them, let them be relied on more then GOD himſelfe, but let him be prayed vnto for the proſperous vſe of them. 2. Cor. 16.

E.

1 EXerciſe your minde in meditating often on the workes of Ier. 22. 2.

God as his creating and gouerning of the world, his prospering and punishing the wicked, his blessing and correcting his children, his preparing of vnspeakeable ioy for the one, & vnutterable torment for th'other. But especially on the Sabbath adde to these meditations the holy exercises of prayer, preaching, Sacraments, holy conference, & such like.

Ro.12.16. 2 Esteeme of euery one better than your selfe, and the more you excell another, be so much the more humbled.

Ro.14.23. to gods glory 3 Examine your thoughts well whither they tend before you fullfill your owne desires; if you finde them vnprofitable, curious, vaine, or such as you cānot yeeld a sufficient reason to God or man for, kill them in the shell, let them not liue or breath longer in you.

F.

Eccles. 12. 23. 1 FEare God, and keepe his commandementes: for this is the whole duty of man.

Pro.5.8. and 6.27. 28. 2 Fly and auoid places and persons infectious, wanton, idle, vnthriftie and bad company, which are to the soule as poisoned & infected ayre to the body.

3 Follow

3 Follow with faithfulnes & diligẽce your owne busines in the lawfull & particular calling wherin God hath placed you; onely bee carefull in your earthly busineſſe to carry an heauenly minde.

G.

1 GRow vp daily in the practiſe of euery commandement, and in the faith of euery promiſe of God; ſeeing God would haue thee planted in his houſe thriue well, and be more fruitfull in thine age. Hee that is not beſt at laſt may feare whether euer he were good.

2 Giue no offence iuſtly vnto any man whether within or without: for wo to them by whom offences come. 1 Cor. 10. 32.

3 grieue for nothing in the world ſo much as for your owne ſinnes, and in them for nothing ſo much as for offending ſo louing a God; and that not only in committing of euill, but alſo in omitting of good. Rom. 7. 8.

H.

1 HVmble your ſelfe for your ſins, that the Lord may raiſe you vp; for he that iudgeth himſelfe aright, ſhall neuer be iudged of the Lord. 2. Cor. 11. 31.

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1 Pet. 2. 17 2 Honour all men in their places; but no man ſo much for his greatneſſe, as for his goodnes: and thus ſhall you imitate the Lord himſelfe, who accepteth not perſons; but in euery nation Act. 10. 35 accepteth him that feareth him.

3 Haue ſpecial care to auoid the ſins which your haue found your ſelfe moſt inclined vnto, and which haue in times paſt moſt preuailed: for ſinne is loth to be ſaid nay, and Sathan ſeeketh re-entry.

I.

1 IVſtifie Gods wiſdome in all his proceedings concerning your ſelfe, and others, his power in ſuſtaining, his prouidence in maintaining, his Iuſtice in puniſhing, his loue in correcting, his bounty in promiſing, his faithfulnes in performing his grace in giuing, his mercy in taking away and in all things from the heart bleſſe the name of the Lord.

2 In euery company receiue ſome good and doe ſome alſo to your power; leaue no ill ſauour behind you, neither doe hurt by ſpeech, ſilence, countenance or example. In your praiſes be diſcreet, in ſaluting curteous, in admoniſhing brotherly;

brotherly, and wise in mouing and entertaining speech or conference.

3 It is fearful to sin, but more to liue in it; & therfore registter all your sins daily, bewaile them all times, pray for pardon of them & strength against them; contemne none as counting it little, because God hath condemned it, and Christ hath died for it, or else must you eternally. Psal.15.3.

K.

1 KNow GOD in Christ, which is life euerlasting: kisse the sonne of GOD, lest he be angry; and know your selfe to be a beleeuer, and that Christ is in you and you in him. Iob.17.3.

2 Keepe, as your vowes with God, so your lawful promises with men; for faith and truth must kisse each other in Christian conuersation. Psal.15.4.

3 Keepe out wandring and worldly thoughts as much as passible may bee, narrowly watching your heart; for such as you suffer that to be, such wil be your words, deeds, and whole conuersation. Pro.4.23.

L.

1 LOue al things for Gods sake, and GOD onely for his owne; and looke

looke you make him your friend, whosoeuer be your enemie for it: this you shall doe, if as an obedient childe you liue in the eye of your heauenly Father.

2 Looke vpon the liues and behauiours of the wicked, to auoid them, of the godly to imitate them, vpon the life and death of them both, as also your own not far off; to make you loath this world, and long after the life to come.

Lu:24. 34 3 Let your meate, apparell, recreation be lawfull, needfull, and moderate.

M.

Deut.28. 58. 1 MAke no mention of God, or any word or worke of his but with feare and reuerence; nor of any man but with loue, and carefulnesse, vsing his name as you would haue him to vse yours.

2 Marke other mens profiting in religion to prouoke your selfe, their slips to make your selfe more wary, their risings to be thankfull to God for them.

3 Meditate often vpon the foure last things, 1. Death, 2. Iudgement, 3. Heauen, 4. Hell.

1 Neuer

N.

1 NEuer make ſhew of more holines outwardly, then inwardly you haue in your heart, which God ſeeth, in which hee deſireth trueth: nor pleaſe your ſelfe with your vnprofitablenes, vnfitnes, or willingnes to good. Ro. 12. 11.

2 No man is owner, but ſteward of that he hath: you muſt therefore impart of the bleſſings you haue, to thoſe that ſtand in need, wiſely, heartily, and in due ſeaſon.

3 Note your owne ſpeciall corruptions, whether they growe ſtrong or weaker, and how your ſelfe can reſiſt them; and if any aſſault you more ſtrongly, pray and make the matter knowne to God. The beſt way for a woman ſolicited to folly, to be rid of the tempter, is to tell her husband. 1 Cor. 11. 28.

O.

1 OFten ſpeake to the praiſe of God, neuer of your ſelfe for other things, becauſe many words want not iniquitie, ſpeake as few as you can, or rather none than vnprofitable. Pro. 17. 27 and 10. 19

2 Open not your mouth to ſpeake of Pſal. 15. 3.

of other mens infirmities especially behind them, not before them without griefe and sorrow.

Mat.12.36 3 Of euery idle word, account must be giuen, and much more of euery wicked word; and therefore let your speech be gracious, poudred with salt, and tending to edification.

P.

1.Thes.5.18. 1 PRaise the Lord for euery new benefit bestowed, and then by it promote his glorie, the Churches good, and your owne saluation; esteeming of graces giuen as spurres to godlinesse, and pledges of eternall life.

Eccles.7.11. 2 Preuent anger before it kindle, it is wisedome to quench the first sparkle of fire before it begin to flame. Cõsider, 1. The originall of anger, being pride or selfe-loue. 2. The cursed fruits, by giuing place to the Diuell: 3. Gods patience: 4. Gods image in your brother: 5. Your owne weaknesse in the same kinde: 6. The wrong is not remedied by reuenge, but inlarged; nor the wrong-doer amended, but imitated.

3 Prepare your selfe for death, and pull

pull out his sting: 1. By bewailing sins past: 2. Turning to God in time to come: 3. Purposing a new life. None can die ill, that hath had a care to liue well. Perswade your selfe, if you liue wel you shall dye well; but if you die well, doubt not but you shall doe better. 1 Cor. 15. 56.

Q.

1 QViet your heart and be still vnder the correcting hand of God; because, 1. he doth it: 2. for your best: 3. he will moderate it: 4 supply strength: 5 seasonably deliuer out of it. Psal. 39. 9.

2 Question not whether others should doe you good, or you them first; it is praise-worthy to be first in well doing: and if you doe good to your enemies, your reward is with God. Mat. 5. 39.

3 Quench not the Spirit nor suffer any godly motion arising in your heart to passe away, but feed it by reading, meditation, prayer and practise. 1 Thes. 5. 19.

R.

1 REade daily something of Gods book for the increase of knowledge and conscience; and adde hereto meditation and prayer: for these three, saith Psal. 1. 2.

saith *Luther*, make a diuine: all time thus spent is well redeemed. As for lasciuious and idle bookes, shun them as rockes.

2 Reioyce in the good you know by another; praise God for it, pray for the increase of it. But if you know any euill by any, mourne for it; and if you can, by brotherly admonition amend it.

Iob 31: 1. 3 Refraine your eares, eyes, mouth and hands, from hearing, seeing, speaking, or performing any wicked & vaine things; knowing that death often entreth in at the windowes.

S.

Iames 1: 2 1 STicke to God aswell in aduersitie as prosperitie, the one being as necessary as the other. If you want necessaries, humble your selfe for them; if you haue them, be hnmble with them; and vse them well, lest you forfeit them.

Mat. 5. 23. 2 Seeke reconciliation with your neighbour, freely forgiuing those that haue offended you, and earnestly desiring to be forgiuen of all that haue been offended by you.

Mat. 23: 26. 3 Study to approue both your heart to God, and your life to Gods children in

in your particular calling, and especially to such as to whom God hath ioyned you: as if a seruant, in obeying; if a master in ruling; if an husband in louing; if a wife in reuerencing: for a good conscience, a good name, and good manners must goe together.

T.

1 TAke heede of performing holy duties for fashions sake, or without feeling and profit, for this is hypocrisie or prophanesse. Heb. 3. 12.

2 Thankfully requite, at last with, 1. acknowledgement, 2. heartie affection, 3. prayer, the good you get by any man; for there is no member of the body but standeth in need of other mens gifts. Rom. 1. 12 16. and. 1 12.

3 Thinke it the greatest worke in the world to die well: which to doe, you must inure your selfe to die beforehand; 1. by dying to your sinnes: 2. leuing the world in affliction, before it actually leaue you: 3. in your last leauing of it, doe it willingly, yea ioyfully, whensoeuer, wheresoeuer, or howsoeuer GOD shall call you.

1 Vow

V.

Eccles. 5. 3. 4. 1. VOw to God, and keep it, especially striue in performing the solemne vow of your baptisme, and the couenant which you renew in the Lords Supper.

1. Ioh. 4. 20. 2 Variance and discord with men will not stand with your peace with God. If you loue God you will loue men also, for Gods Image, or else for his Commandements sake.

1. Cor. 7. 31. 3 Vse the world as not vsing it, and your prosperitie and libertie to be bettered by them. That is not gained which is gotten with the losse of your soule: and then is the soule exchanged with an handful of the world, when it is not gotten and helde: 1. In Christ restoring it: 2. With Christ the chiefe gaine: 3. For Christ the Lord of it.

W.

Psa. 37. 34. 1 WAit vpon the Lord, and hee will direct your way, become his seruant, for this is the way to attaine your trueſt libertie.

2 Weepe with them that weep, and fellow-feele the afflictions of the brethren

worthy to take his name in my mouth. Gal.9.1.

10 That in praiſes I be diſcrete, in ſalutations courteous, in admonitions brotherly.

The third ROVVE, *concerning actions reſpecting God.*

1 THat I vſe daily prayer to God euery morning, noone, and euening, that he would guid mee in my affaires, for his glory and mine owne comfort. Pſal.55.17

2 That I regiſter vp all my ſinnes committed againſt him in euery matter, and with griefe bewaile them at fit time, crauing pardon for them, and ſtrength againſt them.

3 That euery day ſomthing of Gods word be read, and meditated on, that I may thereby increaſe in godlineſſe. Pſal.1.2.

4 That whatſoeuer I take in hand, I firſt take counſell at Gods word, whether it be lawful or no, be it for my profit, or pleaſure, and then that I doe it with prayer, at leaſt in my heart.

5 That I giue thanks to God for euery benefit I receiue, and then dedicate

the ſame for promoting of his glory and
Exo.20.8. the benefit of his Church.

6 That I ſanctifie Gods Sabbath duely, in vſing the holy exerciſes of prayer, preaching, meditating, and receiuing the Sacraments at their time.

7 That any meanes that God hath appointed for any matter, be not more relied vpon than God himſelfe: but that he be prayed vnto for the proſperous vſe of the meanes.

Pſa.65.11 8 That I ſticke to God aſwell in aduerſitie, as in proſperitie, knowing the one to be as neceſſarie for mee as the other: yet let me pray for my neceſſaries, and be humble when I haue them, that I vſe them well that I loſe them not.

9 That I marke my profiting in religion, prepare my ſelfe to heare Gods word; attend when I am there, conſider and meditate of it after my departure.

Pſal.3.8. 10 That I loue all things for Gods ſake, and God onely for his owne: that I make God my friend, and then nothing can bee mine enemy, and couet in all things to ſerue God ſincerely.

The

¶ The fourth ROVVE, respecting our Liues.

1 THat I refaine my eares from hearing, my eyes from seeing, my soule and body from fulfilling any vaine or wicked thing. Exod. 23. 1.

2 That my apparrell meate, and recreation be needfull, lawfull, & moderate. Ephes. 5. 1. 6. 1.

3 That with all care I redeeme the time knowing that I shall answere for euery idle word.

4 That I bee as sorrowfull for the good deeds I haue omitted, as I am ioyfull of the good deeds I haue fulfilled.

5 That my especiall sinnes and corruptions be inquired into, and thought vpon with griefe, whether they are weakned in me, or remaine still in their olde strength, and whether I resist them with more & more faithfulnes euery day 1 Cor. 11. 28.

6 That I remember with humilitie all the good motions and actions God worketh in me, that they be pledges of my saluation, spurres to godlinesse, and comfort against tentations.

9 That I suffer not my selfe to bee

pleased with vnprofitablenesse, that is with willingnesse toward good.

Gen.3.19. 8 That I follow my lawful calling so carefully for the good of Gods Church, or common-wealth, as feeling my misery by *Adam*, I be humble the eby.

9 That I take reuenge of my selfe for my slipperie sinnes or sinning, beating downe my bodie that I sin not againe.

Esay.58.5.6 10 That I neuer make more shew of holines outwardly, then I haue inwardly in heart.

The first ROVVE *concerning our actions towards others.*

1 THat I remember, that whatsoeuer I haue which may be vsed toward others, God hath bestowed the same vpon me for others benefit.

Gene.18.17. 2 That I count it not sufficient that I my selfe serue God onely, but also that I cause all that are in my charge, by all meanes, to doe the same.

3 That I consider that I am but Gods steward in his benefits he hath lent me, & therefore I ought to imploy them wisely, to those that need, heartily & intirely.

4 That

4 That I behaue my ſelfe toward all ſo ſincerely that I may win the weake, comfort the ſtrong, and make aſhamed the wicked. 1 Cor. 10. 32. 33.

5 That as I receiue good in company, ſo I doe them ſome good to my power.

6 That when I know others to ſinne I mourne for it, and amend it if I may, by brotherly admonition. 1 Cor. 5. 2.

7 That I reioyce and praiſe the Lord for any good thing that he ſendeth vnto men, acknowledging it is for mine and other godlies ſake, through Chriſt, that God vpholdeth the world.

8 That I ſtriue not whether they ſhould do good to me, or I to them firſt: but that I benefit euen mine owne enemies, knowing my reward is with God. 1 Theſ. 5. 15.

9 That I be carefull to vſe the good I can receiue by any man knowing I am but a member of the body, and ſtand in neede of other members.

10 That I carefully craue the praiers of other brethren, and their praiſes to God alſo for the gifts I haue receiued: and ſo ſhall I feele my fellowſhip in the body more effectually. Rom. 15. 16. 30.

FINIS.

An order for the gouernment of Houſholders and their families, *according to the word of* GOD.

THe word of the Lord teacheth vs, that it is not only required of Maſters, Parents, and Houſholders, that they themſelues haue a care to liue in the feare of God: but alſo they ought to ſee their whole families to do the ſame. And that this charge is laid on them, note theſe places of Scripture following.

Exod. 13. 8. *Thou ſhalt ſhewe thy Sonne in that day.*

Deut. 4. 9. Deut. 6 7. Deut. 11. 9. *Thou ſhalt reherſe my will and commandements to thy Children.*

For as we are Maſters and Fathers in earth, and looke to be ſerued and obeyed: So I acknowledge for mine owne part, that I haue a Father and Maiſter in heauen; whoſe will I muſt obey, in gouerning the people committed to my charge, according to his will. This did faithfull

faithfull *Abraham*, called the Father of the faithfull (*Genes* 18. 19.) whose example (by Gods assistance) I intend in some measure to follow, to shew my dutiful obedience, that the Lord may shew his mercy on me and mine, as hee promised and performed to *Abraham*; And therefore haue taken this order for the gouernment of my house as followeth.

¶ *For the Sabbath.*

1 FIrst, because our God hath sanctified one day to himselfe, that is, the *Sabbath*: I ordaine & command that all my people shal repaire to the Church accompanying me both fore-noone and after-noon; there to stay & abide, during the exercise of the word of God read and preached; prayers and partaking of the Sacraments: and shall behaue themselues there reuerently, as those that come to appeare before Gods Maiestie.

None shall trauell on the Sabbath without vrgent necessitie, nor absent themselues from the Church, without iust cause made knowne before to me.

None shall vse at that day running to Reuels,

Reuels, haunting of Ale-houſes, &c. But ſpend the time after the publique exerciſe of the word, in ſuch godly manner, as God teacheth in his word as reading the Scriptures, ſinging of Pſalmes talking of his Commandements and meditating of GODS creatures, to his glory.

Iam. 5. 12.
Deut. 6. 7.
Iſa. 85. 13.

Againe ſeeing the *Sabbath* is the market day, or day of preparing food for our ſoules: euery one ſhal (being demanded) giue an accompt of ſomething that hee hath learned, aſwell in the Church to the Miniſter, as alſo in my priuate houſe, when I my ſelfe, or ſome other by mine appointment, ſhall examine him, that I may know how he hath ſpent the *Sabboth*, and profited in knowledge.

2 SEcondly, I ordaine and take order, that euery Morning there be a generall meeting of my ſeruants, before they goe about their ordinary buſineſſe, (al excuſes ſet apart) ioyning themſelues together, and commending themſelues to God by faithfull & hearty prayer and bleſſing, without which our watching and labour is in vaine, as *Dauid* noteth.

Pſa. 127. 2

Alſo

Also our rest and sleep being a gift of God; for the obtaining whereof, I appoint in like manner, that there shall be euery Euening the like assembling of all my people (worldly excuses put apart) to bestowe together some conuenient time in Prayer, singing of Psalmes, and reading the Scriptures, or some other godly matter.

3 THirdly, seeing the creatures of God are sanctified vnto vs by the word of God and prayer, and that wee ought not to receiue them without giuing thankes to God for them, as Saint *Paul* teacheth: therefore I commaund that some one (in the behalfe of the rest) both before and after meate, whensoeuer they receiue it, doe with all reuerence praise God for the same, the residue yeelding consent by their reuerent silence. 1. Tim. 4. 4. 5.

4 FOurthly, concerning the common behauiour of my people euery where; I straightly forbid to sweare in vaine by the reuerend name of God, or otherwise to vse it vainely and vnreuerently: I vtterly forbid all jesting and scoffing

ſcoffing at Gods moſt ſacred word, his true religion, the Preachers and the profeſſors of the ſame, al curſing, lying, ſlandering, and filthy and vncleane talking: I vtterly forbid all maintenance of Popery and ſuperſtition, and what elſe ſoeuer may offend the maieſtie of God.

If any offend againſt theſe or any of theſe orders aboue mentioned, through weakeneſſe, and not of malice, he ſhalbe once gently admoniſhed, *Mat.* 18.17. If hee offend the ſecond time, to be more ſharply reproued, 1 *Tim.* 1 5.20. But if he offend the third time, hee ſhall confeſſe his fault before the whole houſhold aſſembled together, ſhewing himſelfe ſorrowfull for his fault, crauing pardon of God, and reconcile himſelfe to the houſhold whom he hath offended.

But if there be any of my family that obſtinately refuſe to beare this the Lords yoke, and to be ſubiect to his ordinance, he ſhall not continue in my houſe, but I learne of *Dauid*, *Pſal.* 101.6.7. a man choſen after Gods owne heart, to driue ſuch wicked ones out of my houſe and ſighr, and ſeeke for ſuch as feare God, and

and will make such my seruants, lest entertaining and norishing the wicked into my house, my negligēce be punished as was *Elies*; who being a houſ-holder and a Father, was said to haue honoured his children more than God; because he entertained them without punishment, he was depriued of both his sons in one day, and himselfe brake his necke, &c. 1. *Sam.* 2. 31. 1. *Sam.* 3. 13. 1. *Sam.* 4. 17. 18. And *Solomon* saith, that the curse of God is in the house where the wicked are, but he powreth his blessings vpon the habitation of the righteous. Pro. 3. 33.

Therefore I further adde, that such guests as repaire to my house, refusing to be subiect to these ordinances of the Almighty, and will not ioyne with mee and my people to serue the Lord. I refuse to be cōpanion with such, or to receiue him to be my guest, (for such procure Gods wrath, as afore is said) but I wil say with *Dauid*, *Psal.* 119. 63. Those shall be my companions that feare God and keepe his commandements: and those shal be my guests that be godly, iust, and feare God. And as for the wicked and rebellious

rebellious against the ordinance of God, seeing they are darkeneſſe, with whom light hath no communion, and seeing they are as pitch, very likely to defile a man, I will say to such, as our Saviour said of the like: away from me ye workers of iniquitie. And with that godly house-keeper *Dauid*; Away from me ye wicked, for I will keepe the commandements of my God.

Pſal. 119. 115.

Ioſ. 24. 15. *I, and my house will serue the Lord.*
Heſt. 4. 16. *I, and my maides will serue the Lord.*
Acts 10. 1. Cornelius *with his houſhold feared God.*

A Score of wholsome Precepts, or Directions for a Christian life.

1 ACcompt not of your selfe better then you are, for the more base you are in your owne conceit, the more glorious ye are in the sight of God; for God regardeth a lowly minde, as the poore Publican that did deny himselfe, had more favour in the sight of GOD, then the proud Phariſie, that boasted of himselfe.

2 Speake not of God but with reverence, knowing that wee are not worthy to

to take his name in our mouth, much more we ought not to take it vainely.

3 Hold fast to God, as well in prosperity, as in aduersity; for in aduersity we come to God, but in prosperity we forget our selues often: Also, if you be in aduersitie, despaire not; but wait vpon God for deliuerance, and he will send it when there is no hope of it, to the glory of his owne name, and for the god of his children; as *Daniell* from the Lyons.

4 Buy and redeeme the time past with repentance, looke to the time present with diligence, and to the time to come with prouidence.

5 Let not malice make you to reueale that which friendship bound you once for to conceale.

6 In praising bee discreete; In saluting curteous; and in admonishing brotherly, not hastily and angerly.

7 Reade something of Gods word daily, and doe not onely count it sufficient that you serue God truely your selfe, but also looke that all your charge and household doe the same truely.

8 Whatsoeuer blessings ye craue of

God, aske them in the name of Christ:
Iohn 14.6 *For no man commeth to the Father but by me*, saith Christ.

9 Whatsoeuer you take in hand, before you doe it, aske counsell of God, whether it bee lawfull, and then doe it with peace of heart, if it be lawfull.

10 Looke that Meat, Apparel, & Recreation, be needful, lawful, & moderate.

11 Take heed of presumptuous sins, for though many presume that God is a God of mercy, yet though he be a God of mercy to the penitent, yet he is a God of Iustice also.

12 Forsake the world, & fly to God; for it is vnpossible, that a man louing the world, should haue any comfort from God, for the loue of the world is enmity with God; besides keep not any thing of the world to you, that may draw you from God; for God will not haue part of the Man, but the whole Man.

13 Be alwaies armed against temptations, for those that belong to CHRIST must looke for temptations alwaies: and think not it that you haue ouercome any temptation, once or twice, or often, that then

then you are freed: for Christ was tempted often, so were the Apostles, they had one time peace, and then persecution, and then peace, and after persecution, so alwayes an intercourse: and when they were in peace, they made ready to be armed for temptation, knowing that they should haue temptation: therefore this life is called a Christian warfare.

14 Besides, if ye are tempted and tried, it sheweth manifestly that ye belong to God: for God scourgeth euery Son that he receiueth: Besides, those that haue no temptation or triall, it sheweth manifestly they belong to the Diuell: for what neede hath hee to tempt them whom he hath alreadie in bondage?

15 Fly from all sinnes in generall, indeuour, and then God wil accept your indeuours though weake and imperfect, through the perfection of Christ; and sticke to no darling sinnes; for the Diuell can aswell hold a man in subiection by one sinne, as by all sinnes.

16 Let the wordes that you speake proceede from the good Spirit, and not from the flesh, for if they doe,

God abhorreth them.

17 As God doth abound in mercie and goodneſſe towards you, ſo be you inlarged to him in obedience.

18 When ye are tempted at any time by the Diuell, or his Miniſters, be ſure to haue the word of GOD to anſwere him; for the word is compared to a two edged ſword, that doth not only defend vs, but alſo offend our enemies.

19 Chriſt, he vſeth Scripture to repel the Diuell, he could haue driuen the Diuell away with the breath of his noſtrils, but hee did anſwere him with Scripture, to ſhew vs an example, that if we were tempted at any time, wee ſhould with Scripture repell him. And that euery one may know them the better, they muſt reade them often, vſe conference, and marking the true meaning of the wordes, and conferring one place of Scripture with another, and praying to God for to giue them the bleſſing of vnderſtanding it truely, and the like.

20 Follow your betters, obſerue and marke the wiſe, accompany the honeſt, and loue the godly.

FINIS.

PSALME 90. 31.

Lord teach vs to number our dayes, that we may apply our hearts vnto wiſdome.

THE Text is a Prayer of *Moſes*, and it hath three parts.

1 A Leſſon.
2 Scholler.
3 Schoole maſter.

1 The leſſon, *to number our dayes*, which may be numbred foure waies.

1 The account which *Moſes* maketh: *the dayes of our life are threeſcore yeares and ten*, this number euery child can tel.

2 By compariſon of three times:

I Paſt, which being once gone and paſt, is nothing now it is paſt, were it a thouſand yeares it is but a thought.

II Future, which being to come, it is not yet certaine whether it will be to vs or no.

III Preſent, which is but at the inſtant.

3 Deduction, or Abſtraction: thus, take from 70. yeares 35. ſpent in ſleepe, and fifteene yeares of our child-hoode, the time of our vanitie, and tenne yeares

allowed for eating, recreating, idle talke, iourneys, &c. then there will bee found but tenne yeares remayning well spent: whereof Lord how little is spent in thy seruice? These three wayes of numbring may be taught vs by men: the fourth way God onely can teach.

4 By a Christian and heauenly Arithmeticke, that is, so to number as we may by due consideration of the shortnesse and vncertainty of our life, apply our hearts vnto wisdome.

The Lesson contains an eleuen points of wisdome, to be learned from the vanitie of our life for if by Gods Spirit we be perswaded that euery houre may be our last, it will cause vs.

1 To set our house in order, that is to haue our last Wil alwaies ready, as God charged *Ezechias*, *Esay* 38. 1. least death preuent vs.

2 To repent speedily: with haste to turne from all our sins, least hereafter it be too late: *while it is called to day, harken* Psal. 9. 5.

3 To beare all affliction with quiet and patient minde, seeing they cannot be long; *Be patient, the Lord is at hand* Philip. 4.

4 To redeeme our time hauing miſſpent much, and the remnant being ſo little and vncertaine: as harueſt-men and trauellers which haue loytered the fore-part of the day, the more beſtirre themſelues the latter part. Epheſ. 5.

5 To be fruitfull in all good works, and conſtant in weldoing, without wearineſſe: ſeeing the time is ſhort, & there will be an end, and the hope ſhal not periſh, and that we ſhall finde all our good workes in life eternall.

6 To eſteeme wiſely of the things of this life which tary with vs but a while, as comforts of our pilgrimage, and teſtimonies of Gods loue, and pledges of better things laid vp in heauen for his.

7 So to vſe the world, as if we did not vſe it, fixing our delight on God, and the things of heauen, which wither not.

8 To be more ſtudious of holy Scripture, ſeeing the things which wee are to learne, are many and weightie, and our ſpace to learne in ſo little.

9 To buſie our ſelues much in the religious education of our children, ſeeing we are ſhortly to leaue them, & religion

is the beſt inheritance wee can leaue them, and we to leaue them to a wicked world.

10 To be full of good counſell toward others, and our ſelues to be more capable of counſell.

11 To thinke euery word of God to be ſweet and comfortable to our ſelues, and to feare God.

12 The Scholler, *Moſes*, who had learned the wiſedome already; yet deſireth to be taught: how much more cauſe haue we ſo to doe?

13 The Scholemaſter, God, by his ſpirit, to whom we muſt therefore pray in faith, & ſubmit by our obedience. *Finis.*

The degrees wherby Gods eternall *Councell proceedeth in the* ſauing of them who are to be ſaued.

ROMANS. 8.29.30.

THe moſt iuſt and merciſull GOD hauing from euerlaſting propounded to glorifie himſelfe by mankind. And

And to that end decreed to create all men righteous in *Adam*. Gen.1.26.

Alſo to ſuffer *Adam* (for iuſt cauſe, being left to his owne will) to fall, and by his will in diſobedience to enwrappe his whole kinde in ſinne and death. Rom.5.12

Setting all men (being now a lumpe of corruption) in his ſight there were ſome of them in whom hee tooke pleaſure: ſetting his loue on them, for no other reaſon, but becauſe hee would, and was pleaſed ſo to doe. 1 Foreknowledge. 1.Pet.1.2.

Being pleaſed with ſome, hee chooſe them, and ſeuered them from the reſt by eternall election. 2 Election Rom.9.11

Whom he had thus choſen and culled out (as it were) of the whole loſt maſſe, them he purpoſed to ſaue, to the glory of his mercie. Veſſels of mercie. 3 Purpoſe. Epheſ.11.

After this he predeſtinated, that is, foreordained or appointed afore to giue them a Sauiour, euen his owne ſon to be incarnate, and dye for their redemption. 4 Predeſtination.

And to giue them to him as his peculiar, to be grafted in him as his mẽbers, and made partakers of all his graces.

According to this fore-determination, and 5 Calling.

and appointment, hee called them in time, putting faith into them to receiue Christ, being offered in the Word and Sacraments.

6 Iustification.

Then, euen at the same time, he iustifieth them by faith in his Sonne.

7 Sanctification.

He sanctifieth them also by his Spirit to liue a new life.

8 Glorification.

Lastly, at the end of their life he glorifieth them.

Note that foure of the former eight degrees are executed in time, though they were decreed before all worlds.

As a builder comming to a heape of stones. First, he liketh some: Secondly, he chuseth them: Thirdly he purposeth to vse them: Fourthly, he fore-ordaines with himselfe to hew them: Fiftly, hee sets men on worke to square them. So is Gods proceeding.

Those that shall be glorified are predestinate to bee like to Christ. First, in the end, which is glory, ioy, and dominion in heauen. Secondly, in the meanes, which be, 1. Holinesse of life, 2. Suffering affliction.

Christ, the first-borne, excelleth all his brethren: first, in Nature: 1. Diuine, being the only begotten Sonne of God. 2. Humane, his manhood being conceiued

ued by the holy Ghoſt.

Secondly, in Office: being, 1. that Prophet, to teach the Church perfectly the whole will of GOD. 2 That high Prieſt, by Sacrifice and Interceſſion to pacifie Gods wrath. 3. That King, mightily to protect and rule his people.

Thirdly, in glory, bliſſe and dominion.

FINIS.

The examination and tryall of our *Chriſtian eſtate: whereby we may eaſily* diſcerne whether we abide in the ſtate of Nature, or the ſtate of Grace, whether ſlaues to ſin and Sathan, or ſeruants and heires to Chriſt and his kingdome.

YOu who haue waſked in this little Garden, and gathered ſuch flowers as may make a Noſegay ſmelling ſweete vnto your ſoules, and to expell ſuch ſtinking weedes of ſinne, as might bring poyſon to the ſame; be not leſſe minded to apply the ſoueraigne ſalue of theſe ſacred comforts to the vpholding of your ſoules, then

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then men are vſed to be for the preſeruing and curing of their weake and decayed bodies: and for this purpoſe, beholde the carking care of worldly men, who to aduance themſelues in theſe outwarde things, neuer ceaſe to afflict both ſoule and bodie, ſo they may effect what themſelues ſo much deſire. And that they may the better perceiue the increaſe of their laborious toyle, who doth not often with a ſerious eye beholde and ſee into his preſent eſtate, whereby they may diſcerne in what eſtate they ſtand? If therefore men be thus carefull and prouident for thoſe things which concerne this preſent life, both which (euen life and eſtate) in a moment may be taken from them and the enioying of them bringeth no true comfort, but manifolde griefes and ſorrowes to the ſoule: how carefull then ſhould wee be to take an account of our ſpirituall eſtate (by conſidering how much more precious the ſoule is than the body, the eſtate of Grace than the ſtate of Nature) how wee haue growne rich in the graces of GODS ſpirit,

ſpirit, which bring not onely true comfort to vs for this preſent life, but giue aſſured teſtimonie of eternall happineſſe in the life to come? And as no man can truely know his profit or loſſe in temporary things, but by knowing his firſt and preſent eſtate, ſo no man can well diſcerne his progreſſe and gaines in ſpirituall things, till hee truely know his firſt and naturall eſtate.

For the better examination and triall of our ſpirituall eſtate, let vs conſider what we are by nature. The Apoſtle *Epheſ.* 2.3. telleth vs, that all men by nature are in the ſtate of condemnation: euery man, by nature, is dead in ſinne, *Ephe.* 2.1. he is as a loathſome carrion, or a dead corps, lying rotting and ſtinking in the graue, hauing in him the ſeede of all ſinne. From this eſtate none are exempted, as *Iob* 15.14. Which wofull eſtate came vpon mankinde by the fall of *Adam. Rom.* 5. 1. Wee beeing then in him, and now of him, that is, wee are ſo deſcended out of his loynes, that of him we haue not onely receiued our naturall and corrupt bodies, but alſo by propagation

Mans miſery in the ſtate of nature.

gation haue inherited his foule corruptions, as it were, by hereditary right.

This infection extendeth it ſelfe vniuerſally through the whole man, both ſoule and body, both reaſon, vnderſtanding, will, and affections, *Epheſ.* 2. 1. For, Firſt, in the minde there is nothing but blindeneſſe and ignorance concerning heauenly matters. Secondly, the conſcience is defiled, being alwaies either benummed with ſin, or turmoyled with inward accuſations and terrors. Thirdly, the will of man only willeth and luſteth after euill. Fourthly, the affections of the heart, as loue, joy, hope, deſire, &c. are moued and ſtirred to that which is euill, to imbrace it; and they are neuer ſtirred to that which is good, vnleſſe it be to eſchew it. Laſtly, the members of the body are the Inſtruments and tooles of the minde for the execution of ſinne.

Sinne extendeth it ſelfe to the whole man, both ſoule and body.

In this eſtate no man can pleaſe God in whatſoeuer he doth: for till we be in the ſtate of grace, our beſt actions are ſinneſull, as Preaching, Prayer, Almeſdeedes, and the like: as it is written, *Iob* 14. 4. *Who can bring a cleane thing out of that*

Man in the ſtate of nature cannot pleaſe God.

that which is vncleane.

A man in the ſtate of Nature may do thoſe things which are of themſelues good, but they vtterly faile in the manner of doing them, they doe them not as they ſhould be done, that is, in Faith, Loue, Zeale, conſcience of obedience; neither yet with cheerfulnes, delight, or feeling, but euen as it were, forcing thẽſelues to do the outward action, as *Cain*, the Phariſes, *Ananias*, and *Saphyra*.

A naturall man may doe that which is in it ſelfe good, but not good to him that doth it.

So long as men be meerely naturall, they haue no ſight of their owne miſerable eſtate, or of the bleſſed eſtate of the godly. For, the natuall man vnderſtands not the things that be of God: he being at enmity with God, and ſo depriued of his fauour. Conſider his eſtate.

A meerely naturall man cannot ſee his miſery.

In the ſoule of man there are but two faculties, the vnderſtanding and the wil: the ſpirit of God ſo deſcribes his vnderſtanding, that not onely he ſaith the naturall man vnderſtands not the things that are of God, and as if it were not ſufficiẽt to expreſſe mans miſerable eſtate, he addeth, neither indeed can he vnderſtand them, becauſe they are ſpiritually diſcerned:

A naturall man hath a minde that neither ſees nor can ſee the things that be of God.

A will that neither is nor can be ſubiect to the Law of God. This ſets forth gods power and grace to be the greater becauſe it reſtores mans nature being ſo far peruerted.

The beſt affections of wicked men pleaſe not God.

A naturall man a ſlaue to the Diuell.

How to perceiue our ſubiection to the Diuell.

diſcerned: and againe, his will hee deſcribes it, that it is not ſubiect to the law of God, neither indeed can be.

Hereby we may perceiue the miſerable eſtate of thoſe who are ſtrangers from God; what an vnhappy condition of life it is, that a man ſhould liue in ſuch an eſtate, wherein doe what he can, hee cannot pleaſe God. Let *Caine* ſacrifice with *Abel*; let *Eſau* with teares ſeeke a bleſſing from his father; let the Phariſie pray in the Temple with the Publican, yet all, nor any of theſe ſhal pleaſe God, or goe home iuſtified: and for worldly glory let him be neuer ſo high amongſt men, he is but abhominable vnto God.

In this ſtate he is not onely an enemy to God, but in bondage, & a ſlaue to the Diuel, hauing him to raigne in his heart as God, which may be perceiued in that he giueth obedience to him in his heart, & expreſſeth it in his conuerſation: and this appeareth if he take delight in the euil motions that Satan puts in his hart, and doe fulfill the luſts of the Diuell.

And in this eſtate he continueth, neither ſeeing not feeling his miſery, nor deſirous

desirous to come out of it, neither can he be perswaded that he is in such a wofull case; as appeareth in the example of the Ruler, *Luke* 18. 21. and by the Church of Laodicea which being poore, wretched miserable, blinde and naked, yet shee thought her selfe rich, and wanting nothing. Thus he remaineth vnder Satans dominion till he be regenerate & borne againe, and so brought into the state of grace: so that man liuing & dying in the state of nature, for any thing I see, cannot be saued: I speake not of infants & children, whereof some, no doubt, are saued, by vertue of the promise and couenant, through the election of grace.

None can be saued but the regenerate.

Seeing then that the estate of a Naturall man is most miserable, and none growne to yeares of discretion can bee saued (for any thing we knowe) but the regenerate, and such as are in the state of grace, I will therefore (for the better triall of our present estate) shew what Regeneration is, and the properties of those in whomsoeuer this new birth is wrought, & such qualities as do vsually shew forth themselues in those in whom

ſoeuer the Spirit of Chriſt dwelleth.

What Regeneration is.

Regeneration is a renewing & repairing of ỹ decayed eſtate of our ſoules, or an act of the holy Ghoſt in GOD s elect, whereby they are entred into a conſtant and faithfull exerciſe of a godly life.

As there is a Naturall birth of the whole man, ſo there is a ſpiritual birth of the whole man, which is, where as the natural faculties of the Soule as Reaſon, Vnderſtanding, Will, Affection, and the members of the body alſo are ſo ſanctified and purged by grace, that we vnderſtand, wil, and deſire that which is good: for til a man be borne againe, he can no more deſire that which is good, than a dead man can deſire the good things of this life.

The quality of regeneration. Till a man be borne againe, hee cannot deſire that which is good.

Signes of Regeneration.

The ſignes of regeneration are. Firſt, a true touch of conſcience for our ſins, both originall and actuall: Secondly, a godly ſorrow and griefe of heart for offending GOD by our tranſgreſſions: Thirdly, an earneſt deſire after Chriſt and his righteouſnes, teſtified by a conſtant and diligent vſe of the meanes, the Word, Prayer, and Sacraments, wherin God

God giues grace and assurance of mercie: Fourthly, an vnfained turning to God from all sinne, by new obedience in life, to please God in all things.

Further, their are eight signes and tokens whereby all men may certainely know that they are sanctified, regenerated, and shalbe saued. First, a loue to the children of God. Secondly, a delight in his word. Thirdly, often and feruent prayer. Fourthly, zeale of Gods glory. Fiftly, deniall of our selues. Sixtly, patient bearing of ỹ Crosse, with profit and comfort. Seauenthly, faithfulnes in our callings. Eightly, iust and conscionable dealings in all our Actions amongst men.

Eight infallible signes of Regeneration.

In whomsoeuer this worke of Regeneration is wrought, there is euer found the action of Mortification, for he that is resolued to endeuour his godly repentance, and laboureth the reformation of his sinnefull life, must labour two things principally and of necessitie, Mortification and Regeneration: hee must first destroy his sinnefull estate, before hee can obtaine the estate of grace: for God

Where there is regeneration there is also mortification.

and the gifts of God are so absolutely holy, as that they cannot admit any mixture with sinne and wicked actions.

What Mortification is.

Mortification is a decay and perishing of the deeds of the flesh by the grace and operation of Gods Spirit, which deedes of the flesh are not onely our euill actions, but our desires and carnall affections also: which mortification of a Christian, consists in two things: first, in subduing, by an holy discipline, our inordinate lusts, which naturally rebell against the loue of God: secondly, in a patient bearing of the crosse of Iesus: except we make some profit in the first, it is certain wee shall neuer preceede in the second: whersoeuer Mortification is, there is also Sanctification.

Mortification consists in two things.

A tryall of Mortification.

Seeing that Mortification is the forerunner of Sanctification, hereby we may try how farre we haue gone in the same. Experience teacheth that the nearer a man drawes to death, the lesse motion is in him, but being dead, he moues not at all: so is it with the spirituall man, the farther hee goes in Mortification, the greater is his progresse in Sanctification.

By

By which Sanctification try thy ſelfe, and ſee whether or no thou haſt gotten life, by the righteouſneſſe of Chriſt: deceiue not thy owne heart in the matter of ſaluation aſſure thy ſelfe ſo farre forth thou doſt liue as thou art ſanctified. As health is in the body, ſo is holines in the ſoule: a body without health fals out of one paine into another, til it dye: and ſo a ſoule without holines is polluted with one luſt after another, till it die.

Sanctification a true marke of a liuing ſoule.

Our Sanctification muſt be both in Soule and Body: it is not enough to cleanſe the hands, feet, eyes, and tongue, but we muſt goe yet further, and be penitent in heart: for bleſſed are the pure in heart, ſuch ſhall receiue the bleſſing.

Wee muſt ſanctifie both body and ſoule to the Lord.

We muſt cõſider in this worke of Sanctification, from the direction of Gods word, whether our thoughts, words and workes bee cleanſed from their inwarde and outward corruptions, and that they be ſequeſtred, and made impropriate to God: ſo that if wee haue ſet our very thoughts apart to God, then there is holineſſe begun, and then we are meet for a ſanctified vſe: ſo, if we be to ſerue for a

What is required to be ſanctified.

holy vſe, wee muſt not be for when, and for what we liſt, but taken vp in thoght, word, and deed, to ſerue the Lord: wee are not to beſtow our thoughts on all things, but refer them to the Lord, mediately or immediatly.

Our ſanctification muſt be conſtant and continuall.

If our Sanctification be effectually wrought in vs, it will bee conſtant and continuall: ſo that wee ſhall not deliuer an holineſſe to GOD for a time, or in ſome cauſes, or for ſome perſons, but wee muſt throughly fulfill the dayes of our holineſſe, not preſenting a maymed holineſſe. As in the Law it was not permitted to offer a lame or maimed beaſt, though it wanted but the taile, which was a ſmall thing; yea, euen for that defect the Lord refuſed it.

It muſt not be maimed.

There are many Profeſſours which would needs be men ſanctified, but they are loath to be cleanſed. Others when they can not away with this ſtrictneſſe to continue, ſay on this manner; Let vs prepare riuers of ſinne, for Chriſt ſhed ſtreames of blood, the more we ſinne, the greater glory will come to Chriſt. And thus they ſtand at a ſtay, their holineſſe

is

is a ſtanding holineſſe, it fils not, they ſtill lie in their pollutions: their motion is but from the houſe to the Church, and from the Church home againe, and at the yeares end, they are as at the beginning, like a horſe in a mill, that makes many circuits, from morning till night, and then is but where he was at firſt.

From Sanctification ariſeth Repentance, for a man cannot hate his ſins before he be ſanctified, and he cannot truly repent for them before he hate them.

From ſanctification ariſeth Repentance.

Repentance is a conſtant returning from all ſin vnto God, or an inward ſorrowing and continual mourning for ſin; joyned with faith and humiliation, and both inward and outward amendment: inward in changing the thoughts and affections of the heart; and outward, in changing the words and workes, from euill to good: I ſay it is a turning, not from one ſin vnto another, as from whoredome to theft, & the like, neither is Repentance euery ſorrow, but ſorrow for ſin: not for ſome ſinne, but for all ſin: not for an houre, but for euer. Euery ſorrow is not repentance, for ſo

What Repentance is.

should worldlings repēt: euery pant for sin is not repentance, so should *Pharaoh* repent: all weeping and lamenting is not repentance, so should *Esau*, *Iudas*, and *Caine* repent: euery little humbling of our soules is not repentance, for so should *Ahab* repent: all good wordes and good purposes is not repentance, for so should euery sicke man repent: euery cry to God for mercie is not repentance, for so should euery foole repent,

Many are deceiued in repentance.

How to try our repentance.

Hereby it may appeare what Repentance is, as also how many are deceiued in repentance; and therefore wee may the better try our repentance, let vs knowe that repentance is when a man turnes to God, and brings forth fruits worthy admendment of life.

This turning to God hath two parts, the first is a purpose of heart and resolution neuer to sinne any more, but to leade a new life: the second is an holy indeauour and labour in mans life and conuersation to purifie and cleanse himselfe from sinne: for a man must bee renewed, and come to an vtter disliking of his owne sinne, before he wil turne from them

them, and leaue them.

By this it may appeare, that there is one manner of sinning in the godly, and another in the vngodly, though they fal both into one sinne.

A wicked man when he sinneth, in his heart hee giueth full consent to the sin, but the godly, though they fall into the same sinne with the wicked, yet they neuer giue full consent: for they are in their wils, mindes, and affections, partly regenerate, and partly vnregenerate, and therefore their wils doe partly will, and partly abhorre that which is euill. according to that of *Paul*, *Rom.* 7. 22. And that the godly man neuer giueth ful consent to sinne, it is euident by three tokens.

The difference betweene the godly and wicked in one and the same sin.

First, before he come to do the sinne, he hath no purpose or desire to doe it, but his purpose and desire is to doe the will of God, contrary to that sinne. Secondly, in the act or doing of the sinne, his hart riseth against it, yet by the force of temptation, and by the mighty violence of the flesh he is exhaled on, and pulled to doe wickednesse. Thirdly, after he

Three tokens manifesting this difference.

he hath ſinned, he is ſore diſpleaſed with himſelfe for it, and truely repenteth.

A manifeſt example hereof wee haue in *Peter* and *Iudas*: *Peter* before the denying of his Maiſter had no purpoſe ſo to doe, but rather to dye in his cauſe: in the act, he had a ſtriuing with himſelfe, as appeares, by this, that firſt he anſwered faintly, *I know not what thou ſayeſt*, and yet after, when the aſſaults of Satan more preuayled, hee fell to ſwearing, curſing, and banning; after his fall, hee repented and wept bitterly for it: all was contrary in *Iudas*, who went with a full intent to betray his Maſter, for the diuel made him yeeld and fully conſent to do it, hauing long tempted him vnto it and entred into him: afterwards, whē Chriſt was betrayed, *Iudas* was not forrowfull for his ſin with godly ſorow, but in a deſpaire of mercie hung himſelfe.

Seauen ſignes of true Repentance.

Although this which hath beene ſaide may be ſufficient to proue our Repentance whither true or falſe, good or bad: yet to make it more apparant, conſider ſeuen ſpecial ſignes, ſet downe by the Apoſtle, 2. *Cor.* 7. 11. The firſt is, Care; Euery

The firſt is Care.

uery one that hath a godly ſorrow, and true repentance, is not ſloathfull, but diligent; not careleſſe, but carefull to auoid all ſin, aſwell as any one: as alſo hee is moſt carefull to do that which is good, not for feare, but for loue; not becauſe man, but becauſe God commandeth.

The ſecond is, a clearing of our ſelues, that is to ſay, when a man hath the feeling of ſin, and ſhunneth it, and Satan accuſing him, he cannot abide and beare that accuſation, but is diſquieted till hee haue gotten pardon of his ſinne, with as much earneſtneſſe as for the moſt weightieſt thing in the world, confeſſing the action and inditement, and deſiring the pardon of it, by which hee may bee able to anſwere his accuſers.

The ſecond is a clearing of our ſelues.

The third is Indignation, making men angry againſt thoſe ſinnes which before they liked: yea, to be out of patience with themſelues, that they were ſuch wretches, and ſo careleſſe to be ouertaken with them, and to take on, as it were with themſelues, that they haue ſlipped into ſuch ſins: for true godly ſorrow doth euer bring ſuch Indignation.

The third is Indignation.

The

The forth is Feare.

The fourth is Feare, that is, an affection fearing ſinne, becauſe it is ſinne, fearing to offend God, becauſe of his mercy and goodneſſe, and benefits receiued, not flying or departing from God, but drawing nearer vnto him when they haue offended him.

The fift is Deſire.

The fift is a Deſire, which is a feruent affection to God & his word, and to ſpirituall and heauenly things. This is manifeſt in the example of the Iaylor, who after he was ſmitten with ſorrow & true repentance, came with this note to *Paul*, ſaying, *What ſhall I doe to be ſaued?*

The ſixt is Zeale.

The ſixt is Zeale, which maketh men zealous for God and his worſhip, zealous of pietie and good workes, not to doe them careleſly and negligently, but it maketh them doe (though with great labour and coſt, yea danger and hazard) thoſe things which they ſee they ought to doe.

The ſeauenth is Reuenge.

The ſeaueth is Reuenge, that is, the penitent man is ſo offended with the ſin he hath committed, that he will be reuenged of himſelfe for it, as for example, if he haue offended in gluttony, he will reuenge,

reuenge himselfe by fasting two or three daies after; if he haue offended in whordome he will be reuenged of his lusts by bewailing of them euer after: and so of other sinnes. By these it may appeare what true repentance is.

In whomsoeuer true Repentance is thus found, it euer proceedeth from a true and iustifying Faith: for none can repent or practise this duety of Repentance, but those who haue Faith and Grace: without Faith it is impossible to please God. I will therefore first declare what Faith is: Secondly, the tryall of Faith: Thirdly, the fruits of Faith: and lastly, how Faith is kept.

What faith is.

Faith is a wonderfull grace of Gods Spirit, whereby the elect doe apprehend and apply Christ and all his benefites vnto themselues particularly.

Trie it two waies.

To make tryall in our selues whether our Faith be true and sound, or not: This will appeare two wayes: first, by the beginning and degrees of the workes of the Spirit, which goe before a true and liuely Faith, which be three: first, a true sight of our sinne, with an apprehension 1

of 1

of the wrath of God for the ſame. Secondly, a true ſorrow and grieſe of heart for offending God by theſe our ſinnes: and laſtly, an hungring and thirſting after the mercie and grace of GOD in Chriſt, aboue all worldly things: where theſe things are, there is grace; but wher theſe things are wanting, there is no true faith, but preſumption.

2 Secondly, faith wil appear by the work of loue; for in loue will faith bring forth all the duties of the Moral Law, both to God and man; for faith worketh by loue, and loue is the fulfilling of the Law.

A further tryall. Further, for the tryall of our Faith, Chriſt tels vs, that the more we are diſtracted with worldly cares, the leſſe is our beliefe in God; for diſtruſtfull care comes from vnbeliefe in Gods prouidence, and the leſſe we truſt in God for temporall things, the leſſe doe wee beleeue eternall mercies, for the ſame faith layes hold on both: but if we can truely depend vpon God for temporall bleſſings, in the ſober vſe of lawfull meanes, then wee ſhall rely vpon his mercie for the ſaluation of our ſoules.

This

This tryal is not made in prosperity, for when God sends abundance euery one will trust in him, but when want comes, then is triall of thy faith: if then thou relie on God, though meanes faile, thy Faith is strong, but if thy heart bee oppresst with sorrow and feare, and thou make no conscience of vnlawfull means, then suspect thy selfe, thy faith is none at all: for the Iust shall liue by faith.

The triall of our faith is not made in the time of prosperity;

Thus much of faith, and the triall therof: now follow the fruits and benefits thereof. By meanes of this speciall faith the Elect are truely ioyned vnto Christ, and haue a heauenly communion with him, and therefore doe in some measure feele his holy Spirit moving and stirring in them.

Our vnion with Christ. Three especial benefits had by our vnion with Christ. What Iustification is.

The Elect beeing thus ioyned to Christ, there ariseth three wonderfull benefits from it: Iustification, Adoption, and Sanctification.

Iustification is, when the Elect being in themselues rebellious sinners, and Gods owne enemies, yet by Christ they are accepted of the Lord, as perfectly pure and righteous before him.

From Iustification arises diuers benefits, both outward and inward

From

1 Reconciliation.

2 Afflictions are not punishments for sinne, but fatherly chastisements.

From true Iustification proceedeth many other benefits: the first is Reconciliation, by which a man iustified is perfectly reconciled to God, because his sin is done away, and he is perfectly arrayed with the righteousnesse of Christ: the second is, that afflictions to the faithfull are no punishments for sinne, but onely fatherly and louing chastisements: for the guilt and punishment of sinne was borne in Christ; now therfore, if a Christian be afflicted, it is no punishment; for then God should punish one fault twice, once in Christ, and the second time vpon the Christian, which thing doth not agree with Gods iustice; the third is, that the man iustified doth merit and deserue at Gods hands the kingdome of heauen; for being made perfectly righteous in CHRIST, and by his righteousnes, he must needs merit eternall life, in and by the merit of Christ.

Inward benefits proceeding from Iustification are those which are inwardly felt in the heart, and serue for the better assurance of Iustification, and they are chiefly foure.

The

The firſt is, peace of conſcience, ariſing from this perſwaſion, that his ſinnes are freely pardoned, & the wrath of God fully appeaſed by the merit and ſuffring of Chriſt Ieſus, by a liuely faith applyed.

1 Peace of conſcience

The ſecond is, entrance into Gods fauour, and a perſeuerance in it, which is indeede a wonderfull benefit, when a man that is freely pardoned and iuſtified in Chriſt, doth boldly approach to Gods preſence, and they are ready to aske and ſue, and alſo to obtaine any benefit that is their good.

2 Enterance with boldnes into Gods preſence.

The third is, a ſpirituall ioy in their heart, euen then when they are afflicted, becauſe they looke certainly to obtaine the kingdome of heauen.

3 A ſpiritual ioy in the heart.

The fourth is, that the loue of God is ſhed in the hearts of the faithfull by the holy Ghoſt, that is, that the holy Ghoſt doth make the faithfull very euidently feele the loue of God towards them, and doth, as it were, fill their hearts with it.

4 Feeling of Gods loue

In whomſoeuer theſe ſingular benefits are thus to be found, there is euer to be foūd aſſuredly that the ſpirit of God dwelleth in them, and in that the ſpirit

The graces of God and his ſpirit are not ſeuered.

of God dwelleth in them, it imports not onely a familiar presence, but also a continuance thereof: hee dwels not for a month, as a guest for a night, but for euer: how euer by temporal distractions he humble vs, yet shall hee neuer depart from that soule which once he hath sanctified to be his owne habitation: and this comfort is confirmed to vs by three sure arguments.

3 Arguments to proue that the regenerate are sure of perseuerance. First, from the nature of God, that begets vs. The second, from the nature of the thing begotten. The third, from the nature of

The first is taken from the nature of God: hee is faithfull, saith the Apostle, by whom we are called to the fellowship of his sonne, who will conserue vs to the end; and againe saith he, I am perswaded that hee which hath begunne his good worke in you, will performe it, vntil the day of Christ.

The second argument is taken from the nature of that life which Christ communicateth to his mẽbers, it is no more subiect to death: we know that Christ raised from the dead, dies no more: this life is communicated to vs, for it is not we that liue, but Christ that liues in vs.

The third is taken from the nature of that seed whereof wee are begotten: for as

as the ſeed is, ſo is the life that comes of it: now the ſeede, ſaith the Apoſtle, is immortall; *We are borne anew, not of mortall ſeed but immortall*; our life therefore is immortall.

that ſeede whereof we are begotten.

As the firſt greateſt queſtion in religion is cõcerning the Sauiour of the world, *Mat.* 11.3. ſo the ſecond is concerning them who are to be ſaued: if the iudgement bee referred to man, euery man accompts himſelfe a Chriſtian; if iudgement be ſought for from the Lord hee giues an Anſwere to all, *If any man haue not the Spirit of Chriſt, the ſame is not his.*

The ſecond main queſtion in religion is, who are Chriſtians

Heerby euery Chriſtian may haue a notable rule how to try his owne eſtate: for to deſtroy the pride of al their glory, (with one word) who eſteeme ſomewhat better of themſelues for the priuiledge of their eſtate, when they excell others, heere it is ſaid, *Rom.* 8.9. *If any man*, hee ſpeaks without exception, be what thou wilt beſide, neuer ſo noble, neuer ſo rich, neuer ſo learned, if thou haſt not the ſpirit of Chriſt, thou art none of his.

A ſoueraigne rule whereby Chriſtians of all ſorts muſt be tried.

Againe, we ſee that Chriſt and his ſpirit

cannot be ſundred: let no man ſay hee hath Chriſt, except he haue the ſpirit of Chriſt: he is not a man who hath not a ſoule, ſo he is not a Chriſtian who hath not the ſpirit of Chriſt, *Iohn* 4. 13. And as Chriſt and his ſpirit can not bee ſundred, ſo cannot the ſpirit bee ſundred from the fruits of the ſpirit. Now the fruits of the ſpirit are loue, ioy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekeneſſe, temperance: if the ſpirit of Chriſt dwell in vs, and if we liue in the ſpirit, let vs walke in the ſpirit: and this may be a conuiction to carnall profeſſors, that while they ſay the ſpirit of Chriſt is in them, they declare none of his fruits in their liues & conuerſations.

The operations of the ſpirit are twofold.

I Externall, common to all men.

We are to know that the operations of the ſpirit are twofold, the one is general, and the common operation which hee hath in the wicked, for hee illuminates euery one that commeth into the world. That *Caiphas*, and *Saul* can propheſie, and *Iudas* can preach, it is from him: this way hee worketh in the wicked, not for any good to them, but for aduancement of his owne worke: the other kinde

kinde of the holy Ghosts opperation is speciall & proper to the godly, by which he doth not only illuminat their minds, but proceedes also to their hearts, and workes this three-fold effect in it, sanctification, Intercession and Consolation.

2 Internall, proper to the godly.

3 Effects wrought by the special operation of the spirit in the godly.

1 Sanctification.

First, he is vnto them a spirit of Sanctification renewing their hearts by his effectuall grace: he first rebukes them of sinne, awakes their consciences by the sight thereof, and giues them a sence of that wrath which sinne hath deserued; whereof arises heauines of heart, sadnes in their countenance, lamentation in their speech, and such an alteration in their whole behauiour, that their former pleasure becomes painefull vnto them, and others who knew them before, wōder to see such a change in them.

From this he leads them to a sight of Gods mercy in Christ, he inflames their hearts with an hunger and thirst for that mercy, and worketh in their hearts such a loue of righteousnesse, and hatred of sinne, that now they become more afraid of the occasions of sinne, then they were before of sinne it selfe:

This resistance of sinne, and care to auoyd the occasions of sin, are vndoubted testimonies that Christ dwels in vs.

This is the first opperation of the spirit but it is not all, hee proceeds further by degrees: for the kingdome of God is as if a man should cast seed into th'earth, which growes vp he can not tell how: first, it sends forth the blade; secondly, the eares & then the corne: so proceeds the kingdom of God in man by degrees.

2 Intercession. In the second place, the holy spirit becomes a spirit of Intercession: so long as we are bound with the cord of our transgression we cannot pray, but when he looseth vs from our sinnes, hee openeth our mouth to God, hee teacheth vs to pray, not onely with sighes and sobs which cannot be expressed, but also puts words in our mouthes, such as wee our selues who speakes them, are not able to repeate them againe.

3 Consolation. And thirdly, he becomes vnto them the spirit of consolation: if hee be vnto thee a Sanctifier and Intercessor, he shall not faile at last to be thy comforter: if at first, after thou hast sent vp supplications, thou

thou finde not his conſolation deſcending vpon thee, be not diſcouraged, but be more humbled : for our ſin ſhortens his arme, and the hardnes of heart holds out his comforts : wee mnſt fall downe with *Mary*, and lie ſtill waſhing the feet of Chriſt with our tears, before he takes vs vp in his armes to kiſſe vs : and if we finde theſe effects of his grace going before the humiliation of the heart, & the grace of prayer, we may be out of doubt that this conſolation ſhall follow after.

That chriſtian who hath Gods Spirit, knowes he hath him.

By this it is euident, that he that hath the ſpirit of Ieſus knowes that hee hath him : and heerein conſiſteth the chiefe glory of a Chriſtian, that he hath ſuch a gueſt to abide with him for euer, wherby vnſpeakeable bleſſings are vouchſafed vnto him.

It is the glory of a Chriſtian that Chriſt dwels in him.

The benefites that come by Chriſts dwelling in vs.

Firſt, where this holy ſpirit comes to dwell, he repayres the lodging : man by nature being like to a ruinated palace, is reſtored by the grace of Chriſt : as, to the ſoule the Lord ſtirres vp new lights in the minde, reſtores life to the heart, communicates holineſſe to the affections, ſo that whereas before the ſoule

1 Repaires the lodge.

was an habitation for vncleane ſpirits, that is, defiled with all ſorts of vile and vncleane affections, the Lord Ieſus hath ſanctified it to bee a holy habitation to himſelfe: the body is repayred, partly when the members thereof are made weapons of righteouſnes in this life, and partly in deliuering them from mortalitie, which ſhal be done in the reſurrection. Again by his dwelling in vs we haue the benefit of prouiſion: hee will neuer ſuffer vs to want any thing that ſhall be good for vs, he is not burthenable, after the manner of earthly Kings, but his reward is with him.

2 Prouides all neceſſaries.

3 Three ſpeciall comforts by Chriſts dwelling in vs.

Wee may further conſider thoſe excellent benefits that we haue by the ſpirit of Chriſt dwelling in vs: firſt hee giueth life to the ſoule, and makes it to liue the life of Chriſt, *Galat.* 2. 20. ſecondly, when ſoule and body are ſundred by death, hee leads the ſoule to liue with him in glory: and thirdly, hee caſts not off the care of the body, but ſaueth the very duſt and aſhes thereof till the day of reſurrection: O what a kindneſſe is it that the Lord wil honour the

the dead bodies of his children.

Surely there was neuer a houſe ſo well paid for in the world: O how happy is he who hath ſuch a gueſt to dwel with him: what recompence haſt thou to looke for, hee dwels with thee on earth, thou ſhalt dwell with him in heauen; he a few years with thee, thou with him for euer.

The ſecond maine benefit ariſing from our vnion with Chriſt, is Adoption, whereby they which are iuſtified are alſo accounted of God as his owne children.

The ſecond main benefit is Adoption.

From Adoption proceeds many other benefits: firſt, the elect child of God is hereby made a brother of Chriſt: ſecondly, he is a King, and the Kingdome of heauen is his inheritance: thirdly, he is Lord ouer all creatures ſaue Angels, fourtly the holy Angels miniſter vnto him for his good: fiftly, all things, yea, grieuous afflictions, & ſin it ſelf, turne to his good, though in it owne nature it be neuer ſo hurtful: and laſtly, being thus adopted, hee may looke for comfort at Gods hands anſwerable to the meaſure of his afflictions, as God hath promiſed.

From Adoption proceedes many benefits:

The inward aſſurance of Adoption is

The assurance of adoptiod by two notes.

is by two witnesses: the first, is our Spirit, which being often feeble and faint, God hath giuen vs of his owne spirit to be a fellow witnesse with our spirit: this testimony of the holy Ghost is best discerned in the time of trial, & at the houre of death, which a reprobate cannot haue at all, though indeed a man flattering himselfe, and the diuel imitating the spirit of God, doth vsually perswade carnall men & hypocrits that they shalbe saued. But that diuelliſh, illusion, and the testimony of the spirit may be discerned by two notes.

The first is, feruent prayer.

The first is, feruent and hearty praier to God, in the name of Christ: for the same spirit that testifieth vnto vs, that we are the adopted children of God, doth also make vs cry, that is, feruently, with sighes and groanes, pray to God: now this feruent praying, can the Diuell giue to no hypocrite, for it is the speciall worke of the Spirit of God.

The second is a Filial loue.

The second is, they which haue this speciall testimony, haue also in their hearts the same affections to God which children haue to their fathers: namely,

Loue,

Loue, Feare, Reuerence, Obedience, Thankefulneſſe, and the like: for they call not vpon GOD as vpon a terrible Iudge, but they cry *Abba*, that is, father: and theſe Affections they haue not whom Sathan deludeth with a fantaſticall imagination of their ſaluation.

Sanctification, the third main benifit.

The third maine benefit, is inward ſanctification, by which a Chriſtian in his minde, in his will, and in his affections, is freed from the bondage of ſinne and Sathan, and is by little and little inabled by the ſpirit of Chriſt to diſcern & approue that which is good, and to walke in it.

Sanctification of the minde.

Now this Sanctification is through the whole man, in the ſpirit, ſoule, and mind. The Sanctification of the mind is the inlightning of it with the true knowledge of Gods word: it is of two ſorts, either ſpirituall vnderſtanding, or ſpirituall wiſedome.

The difference between ſpirituall vnderſtanding, and ſpirituall wiſedome.

Spirituall vnderſtanding is a general conceiuing of euery thing that is to be done or not done, out of Gods word.

Spirituall wiſedome is a ſpecial grace of Gods ſpirit, peculiar only to the elect, whereby a man is able to vnderſtand out of

of Gods word, what is to bee done, or not to be done in any particular things or action, according to the circumstances of the person, time, or place: the principall point of this wisdome is to determine of true happinesse, whereunto the whole life of man ought to be directed: which happinesse is the loue and fauour of God in Christ.

How to get true Wisdome.

To obtaine this heauenly wisedome we must be carefull of these two things: first, to get the feare of GOD into our hearts: which is a reuerent awe of the heart towards GOD, whereby a man is fearefull to offend, and carefull to please God in all things: and this we shall get if we receiue the word of God with reuerence, and apply it to our owne soules when wee heare it, trembling thereat when it toucheth our consciences, and humbly submitting our selues vnto it, without raging or repining: secondly, we must close vp the eyes of our minds, that is, we must deny our owne wisdom, and suffer our selues in all things to be ouerruled and ordered by the written Word of God.

What the Feare of God is.

How to obtaine it.

To

To walke in the course of our liues by this heauenly wisedome, wee must in euery good action obserue these foure Rules: first, the thing wee doe must bee iust: secondly, the meanes of effecting it must also be iust: thirdly, we must keepe our selues therein within the limites and compasse of our calling: fourthly, wee must doe the thing with an honest and vpright heart, and for this purpose wee must alwaies heare the word of God, to tell vs what is iust.

How to walke wisly.

The sanctification of the Memory is, when it can both keepe and remember that which is good & agreeable to Gods will, whereas naturally it best remembers lewdnesse, wickednesse, and vanity.

Sanctification of the Memory.

Sanctification of the conscience may be discerned by this, that it checkes for the least sins, before actuall repentance be performed, and likewise approues our vpright walking in the whole course of our life: it procures peace with God and with man, so far as it is profitable & expedient, and breeds contentment in the life, in all occasions it procures cheerefulnes in the countenance, and readines in

Sanctification of the Conscience.

in all our buſineſſe it makes vs courageous in the truth, and willing to defend the ſame, it makes vs victorious in troubles, and ready to yeeld vp our liues into the hands of God.

Sanctification of the Will.

Sanctification of the Wil is diſcerned heerby, that it is ſo far forth freed from ſin, that it can will and chuſe that which is good and acceptable to God, and reſiſt that which is euill: it is further perceiued by our cheerefulneſſe in well-doing, not by compulſion, but of a willing minde, by reſiſting aſwell the occaſions, as ſinne it ſelfe, and by yeelding to ſinne with griefe, riſing by Repentance out of the ſame.

Sanctification of the Affections

Sanctification of the affections are knowne by this, that they are moued and inclined to that which is good, to embrace it, and in that we can more joy or grieue for ſpirituall cauſes than carnall; that they tend to the crucifying of the fleſh, and building forward of the new man, and are not commonly affected and ſtirred with that which is euill, vnleſſe it be to eſchew it.

Amongſt theſe ſanctified affections, toure

foure especially are to be marked: first, Zeale of Gods glory, by which a Christian is thus affected, that rather than God should lose his glory, he could be contented to haue his owne soule damned, as it was with *Moses*, *Exod.* 32. 12. and also *Paul.*

Of our sanctified affections especially foureto be marked.

1 Zeale of Gods glorie.

The second is, the feare of God: without it a man cannot be wise: it is the first step to wisedome. In this feare of God there be two parts: the first is, a perswasion of heart that wee are in Gods presence: the second is, that being in Gods presence, we stand in awe of him, which is when a man takes heed to his wayes, lest he offended God.

2 Feare of God.

The third is, the hatred of sinne, because it is sinne, and especially of a mans owne corruptions, wherewith a Christian is so turmoyled, that in regarde of them, and for no other cause, he desireth to be out of this most miserable world, that he may leaue to displease God.

3 Hatred of sinne.

The fourth is, joy of heart, in consideration of the neareneſſe of the terrible day of Iudgement and second comming of Christ; in regard wherof they shal lift vp

4 Reioycing at the day of Iudgement.

vp their heads, becauſe the full accompliſhmẽt of their redemption, is at hand.

Sanctification of the body.

The ſanctification of the body is, when all the members of it are carefully kept and preſerued from being meanes to execute any ſinne, and are made the inſtruments of righteouſneſſe: for euery member is to be kept pure and holy.

How to keepe faith.

To maintaine and keepe a true and iuſtifying faith (by which wee are vnited to Chriſt, and thereby inioy all bleſſings) is to maintaine true religion, both in life and death, and for this end theſe rules muſt be remembred.

1 Firſt, we muſt haue in our hearts ſincere loue to God, in Chriſt, to his church

2 and true religion: ſecondly we muſt not only know and beleeue that Chriſt died for our ſinnes, and roſe againe for our iuſtification, but we muſt labour to feele the power and efficacie of his death killing ſin in vs, & the vertue of his reſurrection raiſing vs vp to newnes of life:

3 thirdly, we muſt not content our ſelues, to know and profeſſe that God is merciſull, but withall, we muſt take obſeruation of his louing fauour towards vs particularly

ticularly, adding one obſeruation to another, ſo our hearts may be grounded in the loue of God.

Becauſe there is nothing that doth more euidently diſtinguiſh betweene the regenerate and vnregenerate man, then ſuch fruits as each of them doe vſually bring forth in their liues and conuerſations, I will therefore ſhew the vertues of the one, & the vices of the other, with their ſeuerall deſcriptions: whereby euery man may perceiue in what eſtate hee ſtands, whether the child of God, or the childe of the Diuell, whether in the ſtate of grace, or in the ſtate of Nature.

What loue is.

The graces of Gods Spirit euer in ſome meaſure appearing in the childe of God effectually called juſtified and ſanctified, are, Loue, Mercy, Meekenes, Patience, Humility, Long-ſuffering, Peace.

Loue is properly an affection of the heart, which bindes vs to loue God becauſe he hath loued vs, and to doe vnto men as we wold be done vnto, or whereby one man is well-pleaſed with another. Now our loue to God muſt appeare by the effects thereof.

The first property of loue, it longs to obtaine that which is beloued.

First, it is the nature of Loue, that it earnestly desires and seekes to obtaine that which is beloued: heereby thou shalt know whether thy affection of loue be ordered by Christ, or remaine as yet disordered by Sathan.

The affection which Christ hath sanctified will follow vpward, seeking to be there where he is: so carnal loue wil carry miserable man, captiued, to the bottomles pit of hel: but holy loue being as a sparke of heauenly fire kindled in our hearts by the holy Ghost, ascends continually toward God from whom it came, not suffering vs to rest till we injoy it.

The second effect is obedience.

The second triall of our loue is Obedience, and an holy care in all our callings, to serue and honour the Lord.

The third effect is bountifulnesse.

The third triall of loue is Bountifulnes: experience proues that euery louer bestoweth bountifully on that which he loueth.

The fourth triall of loue is readinesse to suffer affliction for the cause of God.

For the farther triall of our loue, let vs consider what our Sauiour CHRIST saith, *Mat.* 5. 44. *I say vnto you, loue your enemies;*

enemies; blesse them that curse you, doe good to them that hate you, and pray for them that hurt and persecute you.

The Loue here commanded, comprehendeth these two things: first, to be louingly affected in heart towards an enemy: secondly, to be louingly affected in speach & action. For the first, loue in heart comprehendeth all good affections that one man beareth to another, as mercie, compassion, meekenesse, and desire to doe him good: for the second, it is set out vnto vs in three branches: first, *blesse them that curse you:* where is commended all good speach, both vnto, and of our enemies: secondly, *doe good to them that hate you:* where is prescribed all louing vsage in action, by affording all the helpe and comfort wee can: thirdly, *pray for them that persecute you:* that is, for their good estate in this life, so farre forth as it serueth for Gods glory, and for their conuersion, and saluation in the world to come.

How to loue our enemies.

For the affection of the heart, take Christs example, who so loued his enemies, that he shed his owne heart bloud

Examples of loue.

for their ſaluation. For loue in curteous ſpeech, ſee *Dauids* practiſe towards *Saul*, his profeſſed enemy, 1. *Sam.* 24. 7. and *Cha.* 26. 9. 10. For doing good in action read, *Exo.* 23. 4. 5. *If thou meet thine enemies Oxe or his Aſſe going aſtray, thou ſhalt bring him home againe: and Pro.* 25. 21. *If thy enemy be hungry, giue him bread to eate, if he be thirſtie, giue him drinke:* ſee the practiſe hereof in *Eliſha*, when God deliuered them into his hands that did ſeeke his life, he brought them to Samaria, and when the King of Iſraell would haue ſlaine them, he forbad him; nay, he cauſed the King to refreſh thē with water and bread, and ſo ſent them away to their owne maiſter. For praying for our enemies, we haue the example of our Sauiour, the Prophets, and *Steuen*, who prayed for them that put him to death.

In Dauid.

In Eliſha.

2. Kings 6. 14. 19. 21.

In Chriſt.

In Steuen.

What Mercie is.

Mercy is an holy compaſſion of the hart, wherby one man is moued to helpe another in his miſery: firſt, I cal it a compaſſion of heart, becauſe it makes one man to put on the perſon of another, & to be grieued for the miſery of another, as if it were his owne: ſecōdly, it is called the

The effects.

the bowels of compaſſion, becauſe when a mans heart is touched therewith, his very Liuer and intrals doe ſtirre in his body, and are troubled in him: thirdly, this vertue of Mercie moueth the heart to helpe another that is in miſery: for helpe in miſery is a notable fruit of true compaſſion, neither can they be ſeuered, for in the compaſſion of the heart, and in the act of reliefe, ſtands true Mercie.

The duties of Mercie are anſwerable to mans miſery: now mans miſery is either in ſoule or body: the greateſt miſeries of man are in his ſoule, as ignorance, impenitencie, and trouble of conſcience. Mans bodily miſeries are ſicknes, thirſt, nakednes, and the like: and to theſe the workes of Mercie are anſwerable: Mercie towards the Soule is when a man is carefull for the ſaluation of another, vſing meanes to bring a man from ſpirituall darkeneſſe vnto light, from the power of Sathan to God; from the eſtate of ſinne and danger of Hell-fire, to the ſtate of grace, in true faith & repentance, and to eternal life: & look how farre the ſoule is more excellent than the body, The duties of Mercy.

ſo farre doth this worke exceede any worke of Mercie that concernes the body: Mercie towards the body is called almes or reliefe, whereby a mans outward neceſſitie, for ſoode, rayment, or ſuch like, is ſupplyed.

Who is a mercifull man.

Hereby it may appeare who is a mercifull man: namely, ſuch a one as hath his heart touched with compaſſion towards the miſery of another, and thereby is moued to helpe and relieue him in ſoule and body, according to his eſtate: and ſuch a man is bleſſed by the teſtimony of Chriſt himſelfe, howſoeuer in the world may be deſpiſed.

Motiues to mercy.

To moue vs to this duty, let vs marke theſe things: firſt, the ſtate of the merciful is here pronounced bleſſed of Chriſt: ſecondly, mercy is a gift of the Spirit, and the grace of Gods Elect, which alwaies accompanieth the happie eſtate of thoſe that be in Chriſt: thirdly, hereby wee become like vnto God our heauenly Father: fourthly, hereby wee are made Inſtruments of GODS mercy to them that be in miſery.

For the furtherance of vs in this ſo excellent

cellent a duty, we must obserue certaine Rules. First, we must exercise three of our Senses: Seeing, Hearing, & Feeling, in other mens miseries. For seing, *Deut.* 15.9. we must be very wary it grieue vs not to looke vpon our poore brother, but we must see and behold his misery and distres, whether it be in soule or body; this is the Lords practise, *Exo.* 3.7.9. Secõdly, if we cãnot come to see a mans misery, then we must be content to heare of it, and giue heed and credit to the true reports that others make thereof to vs: this was the practise of *Nehemiah*, *Nehem.* 1.3.4. and *Ch.* 2.5. Thirdly, for Feeling, if the Lord shall afflict our bodies with sicknes, or our soules with temptations, wee must be willing to suffer the same patiently, that thereby we may be fitted to take more compassion vpon others in like cate, and to comfort them the better, this did *Paul* and *Timothy*.

Rules for the exercise of

1 Rule.

Secondly, we must make our particular callings wherein we liue, the Instruments of mercy, and in doing the duties thereof, shew forth compassion towards others: first, the magistrate must rule and

2 Rule.

gouerne in mercy: secondly, the Minister must preach in mercy: thirdly, euery priuate man must make the duties of his calling workes of mercy; the rich man must know himselfe to be, not a Lord, but a Steward of Gods blessings, and therefore must imploy the same in mercy, by giuing & lending vnto the poore freely, as God shall minister vnto him iust occasion. The Trades-man must buy and sell in mercy, dealing justly with the rich, & shewing liberality to the poore. The master must thus in mercie vse the labour of his Seruant; and the Seruant thus in mercy doe seruice to his Master, for conscience towards God: and happy were it with al estates if this rule of mercie were obserued, the want whereof is the bane of all societies.

3 Rule. Thirdly, for the more cheerfull practise of mercy, wee must lay aside some part of our goods, for the reliefe of them that bee in misery: many are giuen to great excesse in fare, and attire, but they may doe wel to abate somewhat thereof to bestowe it on the poore: for hereby will the rest be sanctified to their more free

free and comfortable vse. Nay in case of necessity wee ought to sequester some part of our necessaries for the refreshing of the poore; so did the Church of Macedonia giue aboue their power to the relieſe of ỹ afflicted brethren. 2. *Cor.* 8. 2.

Meekenesse is a gift of Gods Spirit, whereby a man doth moderate his affections of anger, and bridle in himselfe impatience, hatred & desire of reuenge: it is a vertue, whereby a man is gentle in behauiour towardes all persons, both good and bad, it makes a man with patience and a quiet heart to beare Gods iudgements, and to put vp iniuries, and to beare wrongs, when occasion of reuenge is giuen him.

What Meekenes is.

The effects therof.

Meekneſſe is not to be shewed in the matters of God, when his glory is impeched: for therein we must haue zeale as hot as fire: but in the wrongs and iniuries that concerne our selues. *Moses* was the meekest man on earth in his time, *Num.* 12. 3. and yet when the Israelites had made a golden Calfe, *Exod.* 32. 19. in Zeale of Gods glory, hee brake the two tables of stone, and put to sword the same

Wherein meekneſſe must not be shewed.

same day two thousand men that had so dishonored God: the like we see in *Dauid*, *Psal.* 119. 139. and in our Sauiour Christ, *Mat.* 21. 12.

The cause of meekenesse.

The ground or cause of meekenesse is affliction and pouertie of Spirit: for, hardly can he be meeke and patient in spirit, that hath not beene acquanted with the Crosse.

Motiues to meekenes.

To induce vs into this vertue, let vs first consider Christs precept and example, bidding vs to learne of him, for he is meeke and lowly: againe, consider Gods own dealing with vs, we daily wrong him with our offences, and yet he bears with vs: lastly, the fruition & practise of this grace hath the promise of blessednes belonging to it, and therefore as we would be happy so we must get into our hearts the spirit of meeknesse, and expresse the vertue and power thereof in our liues.

What Patience is.

Patience is a voluntary and contiuall suffering for the loue of vertue and honestly, and therfore whatsoeuer hapneth a wise man, by this vertue he is prepared to digest & turne it to the best. Or otherwise it is a grace of the Spirit, flowing from

from grace & hope: whereby we ſo ſuffer things that are euill, that wee forſake not thoſe things that are good, by which we may attaine to thoſe that are better.

Amongſt all the graces of Gods ſpirit, this praiſe may be giuen to patience, that it is the keeper of the reſt; if our patience be not firſt broken, we cannot be induced to the committing of any ſinne: ſinnefull concupiſcence proceeds from the impatiency of continence; couetouſneſſe from this, that we are impatient of our ſober eſtate.

Without Patience no grace can be preſerued.

It is the will of God, that through manifold afflictions wee ſhould enter into the kingdome of heauen: and therefore whē any croſſe befals vs, walking in our lawful calling, we muſt indeuour to ſubject our ſelues patiently to the will of God: in proſperitie we are cheereful and thankefull, but when affliction comes, our nature will repine. O remember, wee ſay in all eſtates. *Thy will bee done:* and therefore in the moſt bitter croſſes that can befall vs, we muſt labour to ſay with *Iob*; *The Lord giueth, and the Lord taketh: bleſſed be the name of the Lord.* The practiſe

How to ſuffer patiently vnder the Croſſe.

practise wherof we see in *Dauid* 2.*Sam.* 16.10 11.touching *Shimei.*

What long-suffering is.

Long suffering is a vertue, whereby a man doth beare with other mens wants, as morosity and hastinesse, & in bearing yeeldes, for the maynteuance of peace: thus dealt *Abraham* with *Lot*, when their herdsmen were at variãce, though he were the superiour, both for age and place, yet for peace sake, hee put *Lot* to choose the place of his abode, whether on the right hand or left.

Example thereof in Abraham.

What Humilitie is.

Humility is a vertue, whereby one man thinkes better of another than of himselfe: for this makes a man thinke basely of himselfe, in regard of his owne sinnes and corruptions, wherupon he is contented to giue place vnto others, and to yeeld of his owne right, for the maintenance of peace: when as on the other side, pride causeth men to seek for more than their due, & so causeth contention.

The effects thereof.

What Peace is.

Peace is a vertue, whereby wee haue vnitie and concord with God, and one with another. Now Peace is two-folde, good or euill: good Peace is that which standeth with a good conscience and true

A two-fold peace.

true religion: euil peace is an agreement and concord in euill, as in the praise of any sin againg Gods commandements, and is such as cannot stand with true religion and good conscience. The good peace is three-folde: peace with GOD, with our selues, and our Christian brethren; this peace hath sixe heads.

Good peace threefold.

True peace hath six heads.

First, peace betweene man and God, which is properly called reconciliation, whereby God in Christ, is at one with man, and man through Christ, is at one with God: of which when a man is once perswaded in his heart, then comes this peace: secondly, peace with the good Angels, for men being at peace with God, then Angels become Seruants and ministring Spirits vnto them: thirdly, peace with a mans selfe, consisting of two things: first, when the conscience sanctified ceaseth to accuse, and assurance of Gods fauour beginneth to take his part, to excuse and speake for him before God: secondly, when the Will, Affection, & Inclination subiect themselues to the enlightned minde: of which if eyther be wanting, man is at warre

warre with himselfe, & the peace of God ruleth not in his heart: fourthly, peace of true beleeuers amongst themselues, who before they beleeue, were as Lyons and Cockatrices: but now in the kingdome of Christ haue put off that sauage nature, and become peaceable: fiftly, peace of the faithfull with professed enemies, namely, when they indeauour to haue peace with all men: sixtly, concord of the enemies themselues with the true Church, for often the Lord restraineth the mallice of his enemies, and inclines them to peace.

How to get and keepe true peace of conscience

The way to get and keepe true peace for euer, is this: first, we must call vpon GOD for the pardon of our sinnes euery day: secondly, wee must follow after peace with men in the practise of forgiueneſſe and reconciliation when offences grow: for when wee are at one with GOD and man, wee haue a blessed peace, and hence will follow peace in our owne hearts, which is that peace which the word cannot giue, which while we retaine, we need not feare any euill, no not death it selfe: for if God be with

with vs, who can be againſt vs?

There are many other vertues propounded in the Scriptures, which might here be deſcribed: but theſe may be ſufficient to declare in whom the Spirit of Chriſt dwelleth: for where Chriſt dwelleth by his ſpirit, there are euer the fruits of the ſpirit perceiued; for the ſpirit and the effects therof cannot be ſundred: for euery thing bringeth forth that which is of his owne nature: fire ſendeth forth nothing but heate, the fountain nothing but cleare water, and the like.

Now that theſe vertues may the more apparently ſhew themſelues to bee the fruits and effects of the Spirit in the regenerate man: I wil therefore ſet downe and deſcrible ſuch vices as commonly ſhew forth themſelues in the wicked, and are the fruits and effects of the vnregenerate: for hereby the childe of GOD renewed by grace, and the vnregenerate remayning in the ſtate of nature, may as eaſily be diſtinguiſhed, as white from blacke being laid together.

I will firſt begin with Pride, becauſe, as one ſaith, it may wel ſtand in the fore- 1
front,

front, ſith it is a maiſter diuell, and the very bane of the ſoule.

What Pride is.

Pride is ſaid to be the timpany of the ſoule, becauſe it is a puffing vp of the heart and minde, proceeding from the opinion of ſome good thing in vs more than in others.

Companions of Pride, fiue.

His companions are enuy, anger, impatience, indignation, ſelfe-will, and obſtinacy. Pride is full of Enuy, becauſe the proud man thinketh himſelfe onely the worthieſt, and that euery mans greatnes

1

is a hinderance to his: it is full of anger,

2

ſuppoſing himſelfe neuer ſo wel thought

3

of as he deſerues: full of impatience, in that he will not ſuffer himſelfe to be reproued, but will haue his vices accounted vertues, & lookes to be commended

4

for them: full of indignation, eſteeming euery man vnworthy of any good that befalles him, in compariſon of himſelfe:

5

full of obſtinacie, by ſtifly holding his owne opinion, notwitſtanding any proofe alledged to the contrary.

Pride, of al other ſins moſt dangerous.

This ſinne of Pride, of all other is the moſt dangerous, becauſe other ſinnes proceede from euill deedes, but Pride

Pride is to be feared, euen in good and vertuous actions.

Of Pride there are nine branches: Presumption, Obstinacie, Hypocrisie, Boasting, Ingratitude, Contempt, Disobedience, Ambition, and Curiositie.

9 Branches of Pride.

Pride, if we consider the cause thereof, is momentary, and very vncertaine: for if it proceede from Riches, who knowes not, that they may be lost in a moment? If from nobility or great birth, it may be stained: If from knowledge, it is full of error: If from strength, it may soone decay: If from honour, it is but a ceremony: If from Beauty, Age may wrinckle it: If from good successe, time may alter it: If from daintie foode, it may breede surfeting, which commonly bringeth death: If from clothing, what is it but skinnes and wooll, nay the very excrements of bruit beastes, and stones of the earth? If from health, sickenes may destroy it: If from multitude of friends, are they not like to water-brookes, that in Summer become dry, and in Winter frozen? If from sharpnesse of wit, there is no man liuing but is guilty of folly.

How to detest Pride.

How to auoide Pride.

The onely and chiefe remedy against Pride, is Humility; for as by pride wee are banished from the presence of God, so by Humilitie we are recalled to him againe; because without Humility, no other vertue whatsoeuer, is acceptable in his sight.

2 What couetousnes is.

The second maine and capitall sinne is Couetousnesse, which we may call the dropsie of the Soule, because the couetous man, the more he hath, the more still he desireth: it is also a kinde of bad motion, whereby the Deuill inticeth vs vnlawfully to withhold our own goods, or vniustly to couet other mens.

Four sorts of couetousnesse.

Of this sin there are foure sorts: the first is, to desire that which is another mans, not caring how we get it by right or wrong: the second is, when we studie to get mony, wealth, or fauor, by wicked meanes: the third is, when wee will not restore that which we know to be another mans: the fourth is, when we treasure vp much wealth, and neither vse it our selues, nor imploy it to the benefit and reliefe of others.

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2
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This viper hath nine heads, by which it

it ſnatcheth at the traſh of the worlde: Fraud, vnquietnes, periury, bribes, Sacriledge, Theft, Vſury, Rapine and Simony.

How to deteſt couetouſnes.

Conſider that the matter thereof (which is riches) is moſt vild and abiect, or elſe our Sauiour would neuer haue committed the Purſe to *Iudas*: Chriſt choſe not his Apoſtles and beſt beloued from amongſt Princes, but poore fiſhermen: That no man can ſerue two Maiſters, GOD and the World, no more than hee can at one time behold heauen and earth: That riches for the moſt part, are gotten with paine, preſerued with feare, and loſt with ſorrow: That the couetous or moſt wealthieſt man, is but as the Mill-wheele, which though it turne all day about, yet at night is found where it was in the morning: ſo howſoeuer we runne about this world for wealth, yet at our death we ſhalbe found as poore as we were at our birth: That the couetous men are but as Camels that all day cary the king treaſure, and at night are turned into a filthy ſtable, being able to ſhew no ſigne or appearance thereof but their galde backes.

How to auoid couetousnes.

The onely remedy against couetousnesse, is liberality, which is a distribution of those good things that are in our possession, to the benefit of others: for wee haue nothing which we haue not receiued from God, who hath giuen them for the good of others, aud will require an account thereof at our hands.

What Luxury is.

The third capitall sinne is Luxurie, which may be called the Leprosie of the soule, and is an inordinate appetite of lasciuious and fleshly pleasures.

Sorts and kindes of Luxury.

There are sixe kinds of this sinne: the

1 first is Fornication, which is an vnlawful

2 societie of one single person with another: the second is Rape or Rauishment, when a Virgin is defloured, either with her consent, or against her will; for although it be with her consent, yet it is counted rauishment, in respect of the haynousnesse thereof, by reason it violently breaks the listes of Chastitie, and opens a gap many times to further vncleannesse: the third is Adultery, when

3 the maried body is defiled, and this is of two sorts, either simple, as when the maried sinnes with the vnmaried, or double when

when the married sinnes with the married: the fourth is Incest, when the abuse of fleshly lust is committed by such as are of one kindred, blood, or affinity, which sinne makes men of the nature of bruit beasts: the fift is Sodomy, which is of two sorts, when man lusteth after man, or man after beast; this is a crying sinne, calling for vengeance vpon the offenders: the sixt is, excesse of carnall actions, euen amongst the maried, which although it seeme lawfull, yet it offendes God, if it exceede measure or modestly. 4 5 6

There are nine fore-runners of this sin, voluptuous eating, scurrulous talke, a discouered dug, a naked breast, friyled haire, artificiall painting, costly perfumes, a rowling eye, an vnchaste foote. 9 Fore-runners of Luxury.

Consider, that the obiect whereto it tendeth, (which is the corporall fruition of vnchaste persons) is, though candyed with a fair out-side, inwardly the receptacle of a vile and corruptible baseneſse: that lust is neuer satisfied, but alwayes poore, euen in plenty. How to deteſt Luxury.

That the pleasure therof is momentany, the punishment eternall, that it defi-

leth the temple of the holy ghoſt, which is mans body, conſecrated vnto Chriſt by his precious bloud: that is no ſooner inioyed, but it breeds annoy: that it weakens the powers of the ſoule, and fils the body with many diſeaſes: that it ſhorteneth the life, and ſhadoweth good report: that it is a fire, whoſe ſubſtance is Gluttony, whoſe flame is Pride, whoſe ſparkles are corrupt ſpeeches, whoſe aſhes filthines, and whoſe end is Hell.

How to auoide Luxury.

The beſt remedy againſt Luxury, is Chaſtity, which is of 4. ſorts; eyther of Nature, as of ſuch as are borne chaſte; or by art, as ſuch as are made chaſt by men; or by prayer and induſtry, as of ſuch as haue made themſelues chaſte for the kingdome of heauen; or by marriage, as of ſuch as liue chaſtly in wedlocke.

4 What Enuie is.

Enuy, the fourth capitall ſinne, may be ſaid to be the canker of the Soule, for that it eats and frets into the inward man, no otherwiſe than ruſt doth into iron; it is a reioycing at another mans hurt, and ſorrowing at his good.

It is two-fold.

It is of two ſorts, good and bad: good Enuy is that, when beholding the perfe-

ctions

ctions of another, we are angry with our owne imperfections, and labour seriously to be equall, or at least to imitate the good qualities which wee see to flourish more in others than in our selues: this is called Emulation.

1 Good Enuie.

Bad Enuie is, when we grieue that the like good qualities are not in vs, or not as well in vs, as in another, and of this there are fiue branches, Detraction, Discord, Murmuring, Hatred, Hurt.

2 Bad enuy, which hath fiue branches.

Consider that Enuie is the badge and cognisance of the Diuell, for the Diuell is not better knowne than by his enuious disposition: and therefore such as giue place in their hearts to this vice, are said to be the seruants of the Diuell, if seruants of the Diuell, they are enemies to God, if enemies to God, they become subiect to eternall damnation.

How to detest Enuy.

Of all other sinnes it is accounted the iustest, for that it taketh vengeance vpon it selfe, for although it euer leuells the dart of mischiefe against others, yet it wounds it selfe, and is to the heart of man as the worme bred in the tree, to the wood thereof, by whom at last it is

deuoured: but say it were pleasing and plausible in itselfe, yet consider God wil be reuenged vpon it, as by the example of *Caine* his enuy towards *Abel*, *Saul* towards *Dauid*, *Haman* towards *Mordecai*, it is to be loathed and abhorred, but being so that it consumeth the heart drieth vp the body, vexeth the minde, and indangereth the soule, what can be thought more detestable?

How to auoid Enuie.

The remedy against Enuy is Charity, or loue, to doe vnto others as wee would be done vnto.

What glutony is.

Gluttony, the fift capitall sin, may be called the deluge or inundation of the soule, because it is a rauenous desire to see & fill the stomacke beyond the rule or bonds of nature &there are two sorts of it: the first consisteth in greedy, often, and immoderate desire of delicate meats and variety of dishes the second is, when in stead of refreshing the body wth sufficient moisture we drowne it in the superfluity of drniking.

Two sorts thereof.

How to detest gluttony by eleuen dangerous effects.

Of this sinne there are eleuen dangerous effects: the first is, dulnesse of wit, whereby we are made vnfit for any duty of

of good Christians: the second is, impotency, when through gluttony our bodies are infected with many diseases: 2
the third is, scurrility, which is an impudent behauiour of the body, whereby we prouoke men to laugh vs to scorne: 3
the fourth is, fury, when through this ill disposition of excesse we spurn at reason & good counsell: 4
the fitt is, superfluous talke, when through the force of wine, we vomit out detractions, cursings and horrible oathes, and blasphemies, filthy, idle, & vnchaste words: 5
the sixt is drousinesse, when we are fit for nothing but sleepe: 6
the seauenth is beastly nastinesse, when our surcharging stomackes bewrayes our intemperance, by vomiting, belching and stinking of the breath: 7
the eight is, lust, for belly-cheere, and drunkennesse, are the bellowes to concupiscence: 8
the ninth is, pouerty, when for abusing of plenty wee are plagued and pinched with penury: 9
the tenth is, the losse of credit & estimation in ỹ world: 10
the eleuenth and last is, the wrath and indignation of God, whom of a merciful and louing Father, wee make a rigorous 11
and

and punishing Iudge.

8. Circumstances to cause a detestation of it.

Besides the reasons before mentioned, there are eight other circumstances, inducing vs to the detestation of it: First, it hasteneth the desolation of the Body: Secondly, it taketh part with the Flesh in the combat betweene it and the Spirit: Thirdly, it invreth the Body to an euill custome: Fourthly, it playes the hypocrite with vs, appearing sweete and pleasant at the first, but in the end it byteth like a Scorpion: Fiftly, it liues continually vnder the curse of God: Sixtly, it destroyeth the sence: Seauenthly, to be subiect to the desire of the belly is a perpetuall slauery: Eightly, because of the Iudgements of God inflicted vpon offenders in his kinde.

How to auoid gluttony.

To auoyd Gluttony, we must imbrace Temperance and Sobriety, which consisteth in chastning and taming the body by fasting and abstinence.

6

What Wrath is.

The sixt capitall sin is Wrath, which may bee called the frensie of the Soule, and is defined to be a vehement motion of the heart, tending to reuenge, whereby the blood boyling exceedingly, sendeth

deth vp hot and burning vapors to the braine, so that Reason is smothered, and the will made obedient to the affections.

Of this sin there are eleuen branches: Malice, Fury, Impatience, Malediction, Blasphemy, Reproch, Reuenge, Contention, Threatning, Crueltie, and Murther.

Eleauen branches of Wrath.

The meanes whereby wee are taught to detest Wrath and Anger are these: First, the example of bruite beastes, though neuer so fierce, will alwaies shew themselues meeke and gentle to them of the same kinde: the Lyon will not hurt the Lion; nor the Dragon the Dragon. Secondly, in that wee are brought forth naked and vnarmed, signifies we ought to loathe cruelty. Thirdly, to remember what Christ hath done for vs, and to thinke that if wee expect mercy at his hands, wee ought to shew mercy to others. Fourthly, so long as we continue in wrath all our actions are abhominable to God. Fiftly, the wrathfull man liues in a continually Purgatory and Hell of cõscience. Lastly, wee must not let the Sun goe downe vpon our wrath.

How to detest wrath.

Anger, or wrath, is to be auoided two man-

How to auoide wrath, or anger.

manner of wayes. First, in respect of others: Secondly, in respect of our selues: wee shall the sooner auoid the wrath of another man, if eyther wee giue place to his fury, or staying by him, vse milde and gentle speaches.

The best way to auoide Anger in our selues, is patience, in suffering of euill with a quiet minde; thinking whatsoeuer is laid vpon vs in this life, whether affliction, persecution, or the like, yet nothing can touch our soule, and therefore not to be regarded of vs. Besides, to bridle anger, consider the party with whom we are displeased; if it be a stranger, impute it to his ignorance; if a childe, to his folly; if a Master or Father, to his authority; if a Wife, to her loue; if a friend, to his care; if a brother, to his boldnes, if a seruant, to his negligence; if a neighbour, to his rashnes: no doubt vpon better consideration they will repent them of their ouer-sight.

7 Idlenesse what it is.

Idlenes, or sloath, the seauenth capital sinne, may be called, the Lethargie of the Soule, being a lazy deiecture of the whole man, from the laudable exercise

cise of vertue: for that in a manner hee becomes senceleſſe, but in truth, altogether vnprofitable.

Of this sinne there are eleauen branches; Protraction, Remiſſeneſſe, Negligence, Improuidence, Indeuotion, Sluggiſhneſſe, Puſillanimitie, Irreſolution, Deſperation, Miſpriſion, and Omiſſion. Eleuen branches of it.

Remember that ſloath is a vice which impouerisheth both ſoule and body: the ſoule, of naturall graces; the body, of externall goods. Remember likewiſe, it captiuates and brings vs vnder the ſlauiſh tiranny of our worldly and ſpiritual enemies. Remember, it is the root & neſt of many other vices; as by the example of *Dauid*, who no ſooner gaue himſelfe to reſt, after his painefull warres, but he fell into the ſins of Adultery and Murther. Remember, it is a vice that the very brute beaſt abhorre, as may be ſeene by the Bee, the Ant, and other ſmall contemptible creatures. Laſtly, conſider all other creatures, not hauing life, are ſo oppoſite to ſloath, as they continually keepe their firſt courſe in which they were created, without intermiſſion, vnleſſe How to deteſt it.

vnleſſe it be vpon ſome violent and accidental cauſe, as we may ſee by the Sun, Moone, and Starres: by the ebbing and flowing of the Sea, and by the iuſt returne of Summer and Winter, Spring, and Autumne, and the like.

Conſider that we enter into this world, as it were to runne a race: if therefore wee runne not ſo as wee may get the goale, we loſe the reward. The beſt remedy therefore againſt ſloath and idleneſſe, is Deuotion; which is a ready and willing performance of the ſeruice of God, and of all other duties required of vs in this life.

How to auoid ſloath.

The of ſpring or branches proceeding from theſe ſeauen maſter-ſinnes, are ſeuerally deſcribed in a Booke, called, *Two guides of a good life*: wherein you may ſee and learne how to auoid ſinne and follow vertue, to delight in the one and to deteſt the other.

If you ſhould now aske me, (hauing ſhewed how to deteſt and auoide ſome ſinnes in particular) what ſinne is, and the reward thereof: as alſo, how to auoid ſin in generall: Ile tell you briefly, what

what I haue learned from the mouth of a right worthy inſtrumēt in the Church of God.

What ſin is. What the puniſhment therof is.

Sinne, is euery breach of the Law of God; if it be no more but the leaſt omiſſion of what the Law requireth: and the puniſhment thereof is plagues in this life, death in the end of this life, and eternall damnation after this life.

How to reſiſt ſin in generall.

S. *Iames*, chap. 4. verſe 7. ſaith, *Reſiſt the Diuell, and hee will fly from thee:* in which wordes is both a precept, and a promiſe: in the precept is two things to be conſidered, the action and the obiect: the action is, *to reſiſt:* the obiect is, the *Deuill.*

For the performance of this action, three things are requiſite: firſt, a preparation before the combat: ſecondly, how wee are to demeane our ſelues in the combat: thirdly, how to carry our ſelues after the combat.

What we are to doe before the combat with the Deuill.

Firſt, for the preparation, obſerue theſe rules ſet downe in the ſixt chapter of the *Epheſians*, from the 14. to the 19. verſes; which weapons there preſcribed, are both defenſiue and offenſiue: thoſe defen-

7. weapons wherewith to fight with the Deuill.

1 de ſenſiue are fiue. Firſt for this combat we muſt ſtand faſt, hauing our loynes girt about with veritie, which is to bee grou ded in the ſetled truth of GODS
2 word, without inconſtancie. Secondly, we muſt put on the breaſt-plate of righteouſneſſe; which is a ſetled purpoſe not to diſpleaſe God in any thing, though
3 neuer ſo ſeeming-good in it ſelf. Thirdly we muſt haue our feet ſhod with preparation of the Goſpell of peace, which is a conſtant reſolution to profeſſe the truth, euen vnto death: yea, if it ſhould procure the loſſe of life, goods, wife,
4 children, and all. Fourthly, aboue all, to take the ſhield of Faith, which is ſuch a Faith as wholly relyeth on God in Chriſt, with particular aplication, which will quench ỹ fiery darts of the wicked.
5 Fiftly, to take the helmet of Saluation, which is, to ſtand aſſured that our ſaluation is ſealed vp vnto vs: which aſſurāce will cauſe vs, with confidence, to withſtand all Sathans aſſaults whatſoeuer.
6 Sixtly, we muſt get the ſword of the Spirit, (which is an offenſiue weapon) which is the word of God, wherewith our head and

and Captaine Christ repeld the Deuill. Seauenthly, and lastly, that we pray with all manner prayer & supplication in the Spirit, and watch thereunto with all perseuerance: which two weapons being added to the rest, are of force to strike through the very heart of the Deuill.

7 What to doe in the combat.

The second thing to be obserued, is the manner how wee must behaue our selues in this combat; and heerein obserue these rules. First, kill sinne in the very conception (for it is like a canker, which groweth not to ripenesse, but by degrees) otherwise it will grow from motion to liking, from liking to consent, from consent to action, from action to custome, from custome to hardnesse of heart, and from hardnes of heart to the height of all sinne. If the Serpent once get in his head, hee will afterwards wring in all his body. *Timothy* giueth warning to take heed of couetousnesse which being once entertained, giueth way to many noysome temptations. *Ahab* desiring *Nabaoths* Vineyard, no sooner imbraced that euill motion, but presenting it with a further desire,

First, wee must kill sin in the very conception. Sinne like to a canker.

brought forth fearefull and euill effects. That man that will firſt walke in the counſell of the vngodly, will next ſtand in the way of ſinners; and laſtly, will ſit in the ſeate of the ſcornefull, *Iudas* was firſt a cunning diſſember: ſecondly, a ſecret thiefe: thirdly, an impudent lyar: fourthly; a bloudy traitor, and laſtly, a deſperate reprobate. *Peter*, firſt denyed Chriſt faintly: ſecondly, with an Oath: thirdly, with curſing & ſwearing; wherfore, kill ſinne in the conception.

We muſt deny our owne ſtrength. we muſt not beleeue the Deuill though he ſpeake truth.

Secondly, bee ſure to put no confidence in thine owne ſtrength, for thereby *Peter* fell grieuouſly.

Thirdly, beleeue not the Deuill, although hee bring truth in his mouth: our Sauiour Chriſt could not abide the Deuill to ſpeake the truth, in the mayd, hauing a ſpirit of Diuination.

We muſt make reſiſtance, which is two waies. Firſt, weakening the ability of ſinne.

Fourthly, be carefull euer to make reſiſtance vnto it; and this is performed, either by weakening the ability of ſin, or elſe by oppoſing his contrary vnto ſin.

Firſt, to weaken the ability of ſinne, is by taking away all occaſions to ſinne, and by remoouing all the ſuſtainements thereof,

thereof, and alſo making a holy couenant with euery member of our bodies and ſoules, euer to repell it, neuer to admit it, by which means ſinne may come to be as a lake, into which the current of no ſtream runneth, which muſt needs be dried vp.

Secondly it is done by oppoſing his contraries vnto ſins, as Charity to Malice: Temperance and Sobriety to Gluttony and drunkenneſſe: Liberalitie to Niggardice, Vigilance to Security, Confidence to diſtruſt: Faith to Infidelity: Truth to Lying: Chaſtity to Intemperance, and ſo of the reſt: the practiſe of one particular was in *Ioſeph* with *Potifars* wife, *How* (ſaith he) *ſhall I commit this euill, and ſinne againſt God?*

Secondly, oppoſing his contraries.

Fiftly, that thou be carefull neuer to compare the paine of reſiſtance with the pleaſure of the ſin, for ſin is ſweet in committing; but rather compare the horror and gripings of the conſcience, with the paine of reſiſtance, which will be a good meanes to keepe thee from ſinne.

That we compare not the paine of reſiſtance with the pleaſure of ſinne.

Sixtly, bee aſſured, that if once thou giue the Deuill the foyle, he will bee afterwards

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If the Deuill once be foyled, he is much quailed, and thou more ſtrengthened.

terwards leſſe able to aſſault thee, and thou more able to reſiſt him, and that with more courage.

7 To marke the Deuil's ſubtilties and cunning deuices. The Deuil fitteth his temptations to our inclinations.

Seauenthly, and laſtly, thou muſt be carefull and diligent to find out the ſubtilty, deuices, and ſleights of the Deuill, by which he doth aſſault thee very cunningly; for he hath a neere coniecture vnto what ſins thou art moſt inclined by nature, and accordingly he fits his temptations. If thou be inclined to couetouſnes, he wil offer thee *Naboths* Vineyard; and rather than faile, he will plot meanes to ſlay him, ſo thou may effect thy deſire: If vaine-glorious, he wil make thee thirſt after the life of poore *Mordecay*: If ambitious, he will ſtirre vp meanes to driue *Dauid* out of his kingdome, that *Abſolon* may inioy it. and thus he fitteth his temptations to mens naturall inclinations: and thus much of the ſecond place, namely, how wee ſhould behaue our ſelues in the combat, when wee are grapling hand to hand with the Deuill.

What to doe after the combat.

The third and laſt thing to bee conſidered, is what wee are to doe after the combat, and that is, preſently to prepare

pare our ſelues for a new combat: For if wee ſhall conſider the malice of the Deuill, how he euer ſeeketh our ſubuerſion and ouer-throw, and hauing once taken the foyle, yet is not at reſt, but by other means ſeeketh again to aſſault vs, (for ſo he did with our head & captaine *Chriſt Ieſus* three ſeueral times one after another) it ſhould in this caſe teach vs to take heed of careleſſe ſecurity, as not to thinke our ſelues ſafe when wee haue giuen the Deuill the foyle, but euer to ſtand vpon our guard, (for if hee dealt thus with Chriſt our Head, what will he doe with the members?) which being, conſcionably and carefully regarded, wee may then expect an happy iſſue, which is, that the deuill wil fly from vs: wherby we may obſerue and note Gods eſpeciall care ouer vs, who euer giues a happy iſſue with the temptation, to thoſe that walke in holy Obedience before him: and if we would alwaies in temptations call to minde Gods goodneſſe, his mercy, and kindneſſe formerly beſtowed vpon vs, it wold be as a bulwark of defence againſt the temptations of

To prepare our ſelues for a new combat.

Sathans ſubtiltie ſhould make vs to ſhun careleſſe ſecuritie.

A ſpeciall meditation in the time of temptation.

the Deuill. This did *Ioseph* when he was tempted to filthinesse by his Mistresse, *Genes.* 39. he instantly considered how God had exalted him to great honour making him chiefe of his Masters house and Ruler ouer all. *How* (saith he) *shall I commit this euill, and sin against my God?*

By this that hath bin said, wee may learne how to auoyde sinne, as also to repell the Deuill, which if (through the blessing of God vpon our careful endeuour through the vse of the meanes) we shall in some measure attaine vnto; yet wee are not to thinke wee haue done enough, and there to rest, but wee must labour and endeuour to doe good, and to bring forth fruites worthy amendement of life: for euery Tree that bringeth not forth good fruit is hewen downe and cast into the fire it is not said, euery Tree that bringeth forth euill fruit, or that bringeth forth no fruite, but that bringeth not forth good fruite: Now what those fruits are, which the trees of Righteousnesse doe vsually beare, hath beene formerly declared.

It is not enough to auoid euil, but wee must doe good.

Now, because wee may bring forth such

such fruit as in themselues may seeme to be good; yet for want of knowledge, fayling in the manner of doing of them, they are displeasing and dishonourable to the Lord: know that in euery action, pleasing and acceptable to the Lord, in the doing thereof these fiue rules are to be obserued: First, the person of him must be pleasing to the Lord, who performes any action to him. Before *Abels* Sacrifice was accepted, his person was accepted. It may be demaunded, how we shal know whē our persons are pleasing vnto God. Consider by nature wee are enemies vnto him, and so long our persons cannot please him, as we be not of Christ, therefore finde thy selfe to be in Christ, and then thou art acceptable vnto God: for God saith, *This is my beloued Sonne, in whom I am well pleased.* Looke how CHRIST is vnto God, so is euery one being in Christ: If then thou would know whether thou be in Christ, looke to thy Faith, whether it be a justifying Faith. Secondly, thou must haue the word of God for thy warrant, being sure that the action thee doest be such

Fiue rules specially to be obserued in euery action that shalbe pleasing to the Lord.

as his word aloweth. Thirdly, the end of the action must bee intended to the glory of God. Fourthly, it must be done in loue, which respecteth the good of others: & lastly, it must be done within the compasse of our callings. It is not lawful for one to doe that which another may; euery man may not preach, nor euery man may not gouerne: therefore content thy selfe with thy calling, and know what ỹ duties are that God requireth of thee within the limits & bounds thereof: if these be wanting, either Faith, the Word, the End, or Loue, or out of our calling, the action, though neuer so seeming good, cannot please God.

If any shal looke backe to that which hath beene said (and considereth the estate of the regenerate, and vnregenerate man, as also thereby beholdeth his owne present estate) and cannot finde in himselfe Faith, and the Graces of Gods spirit so apparant as hath beene shewed, & so doubteth whether he be the childe of God or not, remembring the zeale of *Moses*, the faith of *Dauid*, the repentance of *Peter*, as also finding in himselfe that

The graces of Gods spirit apparant in some,

that hee can poure forth teares more aboundantly for a temporary losse, as of wife, children, friends, goods, and the like, then for committing many grieuous sins, whereby God is dishonoured, and himselfe in danger to incurre the losse of his fauour for euer; and heere-vpon remembring, that nothing should be more deare vnto him than the honour of God, nothing more precious & delightfull than his Word, his Sacraments and Sabbaths, wherein as yet hee seeth in himselfe but small delight, and doubteth of his own saluation: therfore yet know this for thy comfort, and bee assured, that to doubt of Faith, is a testimony of Faith; for he that neuer doubted, neuer beleeued: and although thou hast not the zeale of *Moses*, the faith of *Dauid*, the repentance of *Peter*, in so full a measure as they had. Consider, they had a great measure of Gods Spirit, and accordingly the graces thereof appeared in them: for God requireth according to the grace giuen: and although thou hast not these appearing in thee, yet if thou doest vnfainedly desire

should make vs labour to finde them in our selues.

Comforts to the weak christians.

ſire them, and laboureſt in the vſe of the means to obtaine them, thou haſt them all in ſome meaſure, and they are true in thee. The ſcruple of gold may be perfect gold as wel as the whole wedge: ſo Faith thogh but as a ſcruple, may be true faith as weil as the greateſt meaſure: and whereas thou doubteſt of thy ſaluation, in that thou canſt more grieue for a temporary loſſe, then for the committing of ſome ſinne, whereby thou mayſt looſe Gods fauour: conſider, to the one thou haſt both nature and grace to help thee; but to the other, Grace onely. If then thou findeſt not this great meaſure of grace in thee, be not diſcouraged: for if any man haue a deſire to obey God in all his commandements, he hath the ſpirit, & he who hath the ſpirit, is in Chriſt, and he who is in Chriſt, ſhall neuer ſee damnation: and though he faile greatly in the action of Obedience, yet God will accept his affection to obey, as obedience acceptable vnto him, and will approue of thee for his owne worke, which he hath wrought in thee, and not reiect thee for thine. *So be it.*

Faith and the graces of Gods ſpirit may be true in him who yet deſires them not.

Note.

He who hath the ſpirit of Chriſt dwelling in him ſhal neuer ſee damnation.

Twelue

Twelue Steps, which a man may *ſtride towards Heauen*; *and being* in the firſt ſtep, hee may thinke himſelfe a good Chriſtian: yet except he ſtride the thirteenth, he ſhall miſſe Heauen-gate, and fall into the fire of Hell, for euer.

1 HE may haue a meaſure of knowledge of the true God, and of his workes, and gouerning the world; alſo of the Trinitie, and that Ieſus Chriſt died for the ſinnes of mankinde. Which knowledge euen the Pagans had; yea, euen ſo as few Chriſtians attaine vnto ſo great knowledge, and yet hee may bee damned if he goe no further: for Satan knoweth all this better than any man, being a ſpirit, and hauing the knowledge of Angels, & of the Scriptures. Alſo the reprobates haue the like knowledge.

Mat.4.3.6
Mar.5.7.

Heb.4.2. and 6.4.5.
2.Pet.2.20

2 Hee may not only know thoſe things before named, but alſo confeſſe them publikely, and beleeue them to be true. Alſo he may be able to talke & diſpute of any point of Diuinity very cunningly,

ningly, and be so great a maintainer of it, that he may be a publike Preacher: yet
Iam.2.19. if he goe no further he may be damned;
Marke 5.7 and Mar.1.24. for the Deuill beleeueth, and publikely confesseth Christ. *Agrippa* also beleeued all these things: also *Iudas* was a
Mat.8.29. Act.26.26 27. Preacher and worker of Miracles. So shall many reprobates.

Mat.10.7. 8. 3 Thirdly, he may come to the hearing of Gods word preached, which few
Mat.7.22. of the world commonly doe, or will do; yea, he may receiue the word, and that gladly, not scorning of it, or thinking hardly of it, or of the Preachers: but the
Mat.13. 20.21 cursed ground did so; so *Herod* also heard *Iohn Baptist*.

Mar.6.20. 4 Fourthly, at the preaching of Gods word he may bee so wonderfully affected that hee may tremble againe, which most men neuer come vnto, desiring to heare it, as a tale, or for newes, or for bare knowledge: but euen this did
Act.24.26 Act.26.28 cursed *Felix*; And *Agrippa* cryed out, that he was almost perswaded to bee a Christian, both reprobates.

Gen.4.13. 5 He may haue a knowledge of his grieuous sinnes, and a feeling of them

and,

and complaine of them to be great and grieuous: but so did damned *Caine*. 1.Sam.15. 24.25.and 26.21.

6 Before he hath committed sinne: hee may be very sory and troubled before he commit a sin, and vse all meanes not to doe it, which few Christians doe, committing sinne without remorse: yet if he goe no further he may be damned. For wicked *Pilate* did this, striuing to set Christ free, and pleading for him. Also *Herod*, being to behead *Iohn Baptist*. Mat.27. 17.23 Mat.14.9.

7 After he hath committed a sinne, he may be very sory for it; yea, mourne and make satisfaction: yet if hee goe no further, he may be damned; for *Achab* did this, mourning and fasting. And *Iudas* also, who was so sory that he hanged himselfe, and made satisfaction. 1.Ki.21. 27. Mat.27.3. 45.

8 He may be accounted so glorious a member of the visible Church, as the best Minister may haue nothing to say against him: yea, he may make such a good confession of his Faith, as he may be partaker of the Sacraments, yet a reprobate: for *Iudas* was such a one, and *Simon Magus*. Ioh.13.2. Acts 8.

9 He may lead such a godly outward life,

life, that the true children of God may thinke him so good as themselues: hee may reuerently vse all holy and Diuine exercises: he may make much of Preachers: he may shew great zeale at the beginning, yet a reprobate for *Iudas* was so thought of by the Apostles; he vsed all holy exercises with the Apostles & our Sauiour: *Herod* made much of *Iohn Baptist*: *Iehu* was zealous at the beginning.

Mat.26.22

Mat.6.20. 2.Kin.10. 16.18.

10 He may not onely pray publikely at the Church, which most men doe for fashion, feare, shame, or company; but also alone betwixt God & himselfe, which few doe, and God may heare his praiers, also he may desire the godly to pray for him, if he goe no further, he is but a reprobate: for the Pharises went alone to the Temple to pray: also God heard *Achab*; *Pharaoh* desired *Moses* to pray for him. Also *Simon Magus*, *Peter*.

1.K.21.19 Exo.9.28. Acts 8.24.

11 He may thinke in his owne heart, that he is a very good Christian, and beloued of God, and thanke God for it, and excell in the workes of a Christian mooue himselfe to thanke GOD, vse Prayer, Fasting, Almes, and Vpright dealing

dealingwith all men, and yet may bee damned, if hee goe no further, for the Phariſes had all theſe: whom if our righteouſnes exceed not, wee ſhall not enter into the Kingdome of heauen. Lu.18.11.

12 After all this godly life led, lying on his death-bed, he may often remember God,& call vpon him: he may talke of the Ioyes of Heauen, and think them happy that be there, and wiſh himſelfe there: yea, he may dy like a lambe, and yet for all this be a damned creature: for many ſhall ſay, Lord, Lord, and yet not enter into the Kingdome of Heauen. Mat.7.21. And aſſuredly, they neuer ſaid it oftner then when they were ſicke: and the fooliſh Virgins deſired to enter in with Chriſt, and yet were ſhut out: feare therfore and tremble, till you ſtride the thirteenth ſtep. Ma.25.12

13 The thirteenth ſtep, without the which no man can enter into Heauen, and be ſaued, is true repentance, which whoſoeuer hath not, is yet no true Chriſtian. And that is a true & vnfained turning of the heart & ſoule vnto the Lord God from all our ſinnes, and is cauſed in

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vs by the fearefull ſight of Gods iudgement hanging ouer our heads, mouing vs to lament our ſinnes from our hearts bitterly: hauing a ſtedfaſt faith in the mercies of Chriſt Ieſus: applying them to our ſelues, for our agreement with God: and leading a godly life according to Gods Commaundements till our death: which true Repentance when it is in any, hath the ſeauen properties which are before ſpoken of.

(***)

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